GRAMOPHONE RECORDS

OF THE

LANGUAGES AND DIALECTS

OF THE

MADRAS PRESIDENCY

TEXT OF PASSAGES

Published by

The Commissioner of Museums,
Government Museum, Chennai - 600 008.

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MADRAS
PRINTED BY THE SUPERINTENDENT, GOVERNMENT PRESS

1927

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FOREWORD

Government Museum, Chennai brings out the research work of its Curators, other scholars and the Heads of the Museum as Bulletins, Catalogues, Monographs, Handbooks and Guidebooks. They are considered definitive works of their kind and frequently referred to all over the world.

The Anthropology Section of the Government Museum, Chennai is in possession of not only antiquities and artefacts but also a set of 'Gramophone Records' of languages and Dialects of the then Madras Presidency. The contents of these gramophone records were transcribed and later translated. And the outcome of the meticulous and painstaking efforts was published as a book entitled "Gramophone Records of Languages and Dialects of the Madras Presidency". Languages such as Tamil, Telugu, Kannada, Kui, Gondi, Savora with their available dialects form the content of this book. Many of these sounds are now extinct consequent on the mainstreaming of the speakers by

development and assimilation. This has, of course, the effect of removing the unique primeval diversity so dear to anthropologists to trace the history of the human race. This book is, therefore, irreplaceable. The Gramaphone records themselves are available in the Museum Anthropological section with the Curator.

This unique book was out of print and stock for a considerable time span. Now it is reprinted with the aim of providing source materials to scholars and researchers in the fields of Linguistics, comparative study of Dravidian languages, and Linguistic Anthropology. It is hoped that the readers will immensely get benefited.

(Dr.R.Kannan,Ph.D., I.A.S.

CHENNAI-600008
15-3-2002 AD

PREFACE

The idea of recording by gramophone the dialects and languages of this Presidency was suggested to Government by Sir George Grierson, K.C.I.E., the officer who was in charge of the Linguistic Survey of India. The proposal found acceptance with the Government in view of its obvious scientific value. In the words of Sir George Grierson, "besides the great interest that such records would arouse by enabling the languages to be heard spoken by members of the tribe concerned, they would be useful to students of languages, and to phoneticians, who would thus be put in the possession of the actual sounds used in each language, and form valuable records of languages which are liable to change, and which in future years may be extinct." Though steps in the direction of the recording of the languages of this Presidency were first taken in 1918, the recording was not done until 1922, as the Recording Expert of the Gramophone Co. of Calcutta was not available earlier. The success which ultimately attended the work was largely due to the co-operation of the Collectors of districts, the Commissioner of Coorg, and the Translators to Government in the difficult task of training the speakers of the several dialects to do what was required for purposes of the record. The work of transliterating the passages adopting a uniform system of transliteration, conforming as far as possible to the system employed in Grierson's Linguistic Survey of India, was however a difficult one to accomplish as the persons in the districts were mostly unacquainted with the work. This

occasioned considerable but unavoidable delay. Special thanks are due to the late Diwan Bahadur L. D. Swamikannu Pillai Avargal, C.I.E., I.S.O., who rendered valuable aid by going through the proofs and helped to effect uniformity in transliteration. It is much to be regretted that this was not completed before his death. My Personal Assistant, Mr. M.D. Raghavan, B.A., has done the compilation, which has entailed very considerable work. He also recorded and transliterated the passages in Korava, Patnûli, Marāthi and Amindivi Malayālam.

Spare records are available with the Gramophone Co., Ltd., Calcutta, at Rs. 2 per record.

MADRAS,
20th Dec. 1926.

F. H. GRAVELY,
Superintendent, Government Museum.

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* No written record kept. The version of the Parable in the Linguistic Survey of India has been followed.

† No written records kept, the speakers having delivered them on the spot without any previous record.

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* No written record kept. The version of the Parable in the Linguistic Survey of India has been followed.

GRAMOPHONE RECORDS OF LANGUAGES AND DIALECTS.

[No. 113 A.K.]

AMINDIVI MALAYĀḶAM.

SONG BY KILAVELIYAN MUHAMMAD KŌYA OF AMINDIVI.

അയ്യ	ഗുണം	കെട്ട്	പൊയ്യക്കിണ	മാനം	മയ്യാൽ
(1) Ayya	guṇam	keṭṭe	poyyakkiṇa	mānam	mayyāl
Your	*virtue*	*bad*	*gone*	*respectability*	

പെരുകുതെടി	രത്ന	പൂമണി	ശമ്പം	എന്നെ	മറിമായ
perugutеḍi,	ratna	pūmaṇi	śambam,	enne	maṟimāya
is growing	*gem*	*finest of flowers*	*a flower*	*my*	*wicked*

പെണ്ണേ	എനതുള്ളം	പുണ്ണായി	ഉരുകുതെടി.	തുയ്യൂർ
peṇṇē	enatuḷḷam	puṇṇāyi	urukuteḍi.	(2) Tuyyūr
girl	*my mind*	*sorely*	*pained.*	

നെബിയാറിൽ	നിത്യം	നിത്യം	തുടിത്തുക്കൊ	തുതർ
nebiyāṟil	nityam	nityam	tuḍittukko;	thuther
prophet in	*every day*	*every day*	*utter*	

ശഫാത്തിൽ	മത്തും	ചിത്തം	കൊടിത്തുക്കൊ	ബായി
śaphaathil	mattum	chittam	koṭithuko.	(3) Bāyi
				Month

കെലിമാത്തിണ്ടകം	നാക്കിൽ	ഇറിത്തിക്കൊ.	പോശം	ലാനത്തും
kelimāttiṇḍakam	nākkil	irittikko.	Pōśam	lānattum
prayer of kelima	*on tongue*	*let be*		*satan*

കഷ്ടം	തട്ടി	മരിത്തിക്കൊ.	തം	തകുന്ത	ദിമിദം
kashtam	taṭṭi	marithiko.	(4) Tam	takunda	dimidem

ജഗുന്ത	ഫാമസാം	സരി	സങ്ക്രുദത്തം	കിങ്ങിണി	ബംഭം
jagunda	phāmasām	sari	saṅgrudattam	kiṅgiṇi	bumbhum

ബിക്രുദത്തം	റിമസാരി	ഗമപദ	തവദരി	കിദജനു
bikrudattam	rimasāri	gamapada	tavadari	kidajanu

തകിദ	ഡുംഡും	ബിക്രുദത്താ	ദൊകടി	ബംഭം.
takida	ḍumdum	bikrudattam	dōkadi	bumbhum.

TRANSLATION.

The song is addressed to a girl who is very beautiful. The songster says: (1) O! beautiful girl! my mind is very much pained on account of your wicked leanings. (2) Always have the name of Nebi (Muhammad) on your lips and pray for victory. (3) Let Kelima (a form of prayer) be on your tongue and do not permit satan to influence you.

The fourth line has no meaning. It is only a combination of certain musical terms to complete the verse.

II

ആനന്ദ	മുഖം	കണ്ടു	പിരിഞ്ഞനാളതിൽ	ശേഷം
(1) Ānanda	mukham	kaṇḍu	piriññanālatil	śēsham
pleasant	*face*	*seeing*	*since the day*	*after*

ആഹനെന്ദു	വ്യസനമിലാൻ	നിന്നാൽ	ആപത്തായി	ഇരിന്നുള്ളും
āhanendu	vyasanamilān	ninnāl	āpattāyi	irinnuḷḷum
Oh (my) heart	*in sorrow*	*by you*	*in danger*	*remains*

പൊറം	തുള്ളും	മൊഹബ്ബത്തും	കോവിത്തു	പുഗയിന്നു	തേനേ
poṛam	tuḷḷum	mohabuttum	kōvittu	pugayinnu	tēnē.
outside	*and inside*	——	*taking fire*	*burning*	*(my) honey*

കൊണൊവന്തരുളാനു	ഇമ്പിടം	എന്നിൽ	ഭാവിപ്പണം	മനിവ
(2) Koṇovandarulānu	imbiṭam	ennil	bhāvippaṇam	maniva
to result in good	*here*	*in me*	*feel*	—

മതി	മുഖ	മണേ	ഒത്തു	കൂടി	കണ്ടിടാൻ	അല്ലും	പകൽ	അല്ലതു
mati	mukha	manē;	ottu	kūṭi	kaṇḍitan	allum	pakal	allatu
moon	*faced*	*darling*	*together*	*be*	*to see*	*all*	*day*	*not only*

അനുദിനം	തേടിക്കൊണ്ടു	ഇരിക്കുന്നു	ഉഹനെ	പുന്നാരം
anudinam	tēṭikkoṇḍu	irikkunnu	uhane.	(3) Punnāram
every day	*praying*	*(I) remain*	—	*Darling*

സുമുഖിയോടു	ഇരുന്നു	ഉറക്കൊയിച്ചു	പുന്നാരം	ബദ്രു	മുനിർ
sumukhiyōtu	irunnu	uṛakkoyichchu;	punnāram	badru	munir
beautiful girl	*staying*	*keep awake*	*Darling*	—	—

ഒരി	കത്തണയച്ചും	മാനിമ്പ	കിളികിസ്തം	ബരാനല്ലെ
ori	kattaṅṅayachchum;	mānimba	kilikistām	barānallē
a	*letter sent*	*heart's darling*	*bird's satisfaction*	*to produce*

നെയിച്ചു.	മലയോളം	ധനം	പൊന്നാകിലും	അഹൻ
neyichchu	(4) Malayōḷam	dhanaṃ	ponnākilum	ahan
endeavoured	*mountain of*	*wealth*	*gold even*	*I*

വിട്ടൊയിച്ചു	തന്നോടു	മോഹം	രസിച്ചു	നിന്നു	ദേഹം
viṭṭoyichchu;	tannōṭu	mōham	rasichchu	ninnu	dēham
abandoned	*to you*	*love*	*enjoying*	*being*	*body*

നശിച്ചു	നാന്നേ	അലഞ്ഞി	വലഞ്ഞി	നഫുസലിഞ്ഞി	മെലിഞ്ഞി
naśichchu	nānnē;	alaññi	valaññi	naphusaliññi	meliññi
destroying	*me*	*wandering*	*tired*	*despirited*	*thinned*

തീരു.
tiru.
become

TRANSLATION.

The song is addressed to a beautiful girl whom the songster loves. The girl is absent. (1) Ever after I saw your beautiful face on a certain day my heart is burning with love for you. (2) O! beautiful girl with face like the moon it may be God's will that we should be separated like this. I am praying God every day that I may meet you always. (3) Thinking about you I keep awake and write you this letter. Is it not to get your love that I do all these things? (4) I prefer you to a mountain of gold. On account of my love towards you my body is growing thin.

[No. 114 A.K.]

AMINDIVI MALAYĀLAM.

THE PARABLE OF THE PRODIGAL SON.

ഒരാളക്ക്	ലണ്ടു	മക്ക	ഉണ്ടന	എളെ	മോൻ	ബാപ്പോട്ടു
Oraḷakk	landu	makka	undana.	Elē	mōn	bāppōṭu
a certain man	*two*	*sons*	*had*	*younger*	*son*	*to father*

പറഞ്ഞു	എന്ന	ഓതി	മൊതൽ	നക്കു	താ	അപ്പ	ബാപ്പ
paṟaññu,	enna	ōti	motal	nakku	tā.	Appa	bāppa
said,	*my*	*share*	*property*	*to me*	*give*	*then*	*father*

മൊതൽ	ലണ്ടു	മക്കക്കും	പൌത്തുകൊടത്തു	കൊറെ	നാൾ
motal	landu	makkakkum	pauttukoṭattu.	koṟe	nāḷ
property	*two*	*to sons*	*divided gave*	*some*	*days*

കയിഞ്ഞപ്രം	എളെ	മോൻ	തന്ന	ഓതി	ഇഡുത്തോണ്ടു
kayiññapṟam	ele	mōn	tanna	ōti	iḍuttōṇdu
afterwards	*younger*	*son*	*his*	*share*	*having taken*

പോയി	മൊതലല്ലാം	ബെറുതെ	പൊക്കിക്കളഞ്ഞു	എല്ലാ
pōyi;	motalallām	berute	pōkkikkaḷaññu.	Ellā
went away;	*all the property*	*in vain*	*squandered*	*all*

മൊതലും	ചെലവാക്കി	കളഞ്ഞപ്രം	അന്നാഡ്	ബലിയ
motalum	chelavākki	kaḷaññapṟam	annāt	baliya
property	*having spent*	*afterwards*	*in that country*	*severe*

ബാരം	ബന്നു	ഓൻ	കയ്യിൽ	ഏതുമില്ല	ഓൻ	അന്നാട്ടിൽ
bāram	bannu.	Ōn	kayyil	ētumilla.	Ōn	annāṭṭil
famine	*came*	*his*	*in hand*	*nothing had.*	*He in*	*that country*

ഒരാൾ	കൂട	പണിക്കു	കൂടി	അയാൾ	എബനെ	പന്നി
orāḷ	Kūṭa	paṇikku	kūṭi.	Ayāḷ	ebene	panni
a citizen	*with*	*for work*	*joined.*	*That man*	*him*	*swine*

പോററാൻ	ബിട്ടു	ഓനു	ആരും	ഓജീനം	കൊടുക്കാതെ	പന്നി
pōttān	biṭṭu.	Ōnu	ārum	ōjeenam	koṭukkāte	panni
to feed	*left.*	*To him*	*none*	*food*	*not having given*	*swine*

തിന്നിന്ന	മിഞ്ചം	തൌട്ടു	തിന്നിന്താൻ	ഓൻ	ഇങ്ങിനെയപ്രം
tinnunna	minjam	tauṭu	tinnintan.	Ōn	iṅṅine yapṟam
eating	*balance*	*bran*	*ate.*	*He*	*thus afterwards*

തന്ന	മനസ്സിൽ	കരുതി	എന്ന	ബാപ്പ	കൂലിക്കാരെല്ലാം
tanna	manassil	karuti,	enna	bāppa	kūlikkārellām
his	*in mind*	*thought*	*my*	*father's*	*labourers all*

ഒറോട്ടി	ചെനിപ്പോളം	തിന്നിണ്ട	ഞാൻ	ബോജിനം	കിട്ടാതെ
orōṭṭi	chenippōḷam	tinninneṇḍ.	Nān	bōjinam	kittāte
cakes	*satisfy*	*ate.*	*I*	*food without*	*getting*

പയിച്ചോണ്ടു	നടക്കേണ്ട	നാൻ	ഇപ്പത്തന്നെ	പോയി	ബാപ്പെഡ
payichchōndu	naṭakkēṇḍa.	Nān	ippathanne	pōyi	bāppēd
being hungry	*go about*	*I*	*immediately*	*having gone*	*to father*

പറയും	നാൻ	നിങ്ങളെ	കൂടിയും	പടച്ചോന	കൂടിയും
parayum,	"Nān	niṅgaḷe	kūṭiyum	Paṭachchōna	kūṭiyum
will say,	*I*	*your*	*so*	*God*	*so*

കുററം	ചെയിതോനായിന	നാൻ	നിങ്ങളെ	മോനെന്ന	പറയാൻ
kuttam	cheyitōnāyina.	Nān	niṅṅale	mōnenn	paṟayān
sin	*committed.*	*I*	*your*	*as son*	*to be called*

തക്കത്തോനല്ല	നിങ്ങൾ	എന്നെ	നിങ്ങളെ	കൂലിക്കാരനെന്നു
takkathōnalla."	Niṅṅaḷ	enne	niṅṅaḷe	kūlikkāranennu
not worthy	*you*	*me*	*your*	*as servant*

കരുതേണം	ഇങ്ങന	കരുതിക്കൊണ്ടു	ബയിന്തേരം	ബാപ്പ
karuteṇam.	Iṅṅana	karutikkoṇḍu	bayindēram	bāppa
should treat.	*Thus*	*thinking*	*in the evening*	*father*

കണ്ടു	കൃപ	ഓടിക്കൊണ്ടുപോയി	കോത്തു	പിടിച്ചു	മുത്തി
kandu	krupa	ōṭikkondpōyi	kōthu	piṭichchu	muthi.
having seen	*with pity*	*running going*		*embraced*	*kissed*

അപ്പ	മോൻ	പറയിണ്ടു,	നാൻ	കുററക്കാരനാനതായി	നിങ്ങളെ
Appa	mōn	paṟayindu,	"nān	kuttakkāranānatāyi	niṅṅale
Then	*son*	*says,*	*I*	*having sinned*	*your*

മോനെന്ത്	പറയാൻ	തക്കത്തോനല്ല	അപ്പ	ബാപ്പ	തന്നെ
mōnendu	paṟayān	takkathōnlla."	Appa	bappa	tanne
as son	*to be called*	*not worthy.*	*Then*	*father*	*his*

പണിക്കാരനെ	ബിളിച്ചു	തുണിയും	കൈക്ക്	മോതരവും
paṇikkārane	biḷichchu	tuṇiyum	kaikk	mōtaravum
servant	*having called*	*clothes*	*to hand*	*ring*

കാല്ക്കു	ശെലിപ്പും	കൊണ്ടുവരുത്തിച്ചു	മോനു	കൊടുത്തു	അപ്പ
kālkku	śelippum	koṇḍuvaruthichchu	mōnu	koṭuthu.	Appa
to leg	*sandals*	*having brought*	*to son*	*gave.*	*Then*

ബാപ്പ	പറയിന്ത്,	എന്ന	മോനെ	മരിച്ചി	പോയനാനതായി
bāppa	parayind,	"enna	mōnē	marichchi	pōyanānatayi
father	*says,*	*my*	*son*	*dead*	*gone (as)*

വിയാരിച്ചാൻ	ഹായതായിനേൻ	ഇവുടേയും	വിട്ടേച്ചുപോയാൻ	മടയി
viyārichchān	hāyatāyinēn.	Ivuṭēyum	viṭṭēchchupōyān	madayi
I thought	*became alive.*	*This place*	*who left*	*back*

ബന്നിതാ	അതുകൊണ്ടു	ഒരു	തടിച്ച	കടച്ചിയെ
bannitā	Atukoṇḍu	oru	taṭichcha	kaṭichchiye
came	*Therefore*	*a*	*fat*	*calf*

അറുത്തു	പണിയാക്കി	തിന്നു	സന്തോഷമാവണം
aṟuttu	paṇiyākki	tinnu	sandōshamāvaṇam.
having slaughtered	*prepared*	*ate*	*make merry*

അപ്പളക്ക്	മൂത്തോൻ	തോട്ടത്ത്	ബെനുവന	തോട്ടത്തിണ്ട
Appaḷakk	mūthōn	tōṭṭath	benuvana.	Tōṭṭathiṇḍa
then	*the elder brother*	*to the garden*	*had come.*	*In garden*

പെരക്കു	ബെയിന്തതക്കു	പാട്ടും	കൂട്ടും	കേട്ടു,	ഒരു
perakku	beiyindatakku	pāṭṭum	kūṭṭum	kēṭṭu,	oru
home	*when came*	*song*	*sound*	*heard,*	*one*

കൂലികാരനെ	ബിളിച്ചു	ഇതെന്തു	കെട്ട്	അപ്പ	കൂലിക്കാരൻ
kūlikkārane	biḻichchu	itendu	kēṭṭ,	appa	kūlikkāran
labourer	*called,*	*what it was*	*asked,*	*then,*	*labourer*

പറഞ്ഞു,	നിന്ന	എളയോൻ	സൊകമായി	ഇവിടേക്ക	മടയി
paṟaññu	ninna	elayōn	sokamāyi	ivitēkk	maṭayi
said,	*your*	*younger brother*	*safely*	*here*	*back*

ബന്നിന്	അതുകൊണ്ടു	ഒരു	തടിച്ച	കടിച്ചിയെ
bannine	atukoṇḍu	oru	taṭichcha	kaṭichchiye
has come,	*therefore*	*a*	*fat*	*calf*

അറത്ത്	സന്തോഷമായതണ്ടത	ഇതു	കേപ്പങ്കളത്ത്
aṟatt	sandōshamāyataṇḍat.	Itu	kēppaṅgaḷatt
having killed	*are making merry.*	*This*	*on hearing*

മൂത്തോനു	അരിശമ്പന്നു	പെരക്കു	പോയാലന	അപ്പ	ബാപ്പ
mūttōnu	ariśambannu	perakku	pōyālana.	Appa	bāppa
elder brother	*became angry,*	*home*	*went.*	*Then*	*father*

ബന്നു	പേരക്കു	ബിലിപ്പങ്കാലത്തു	മോൻ	ചെല്ലിന്താൻ	കൊറെ
bannu	perakku	bilippaṅgālatt	mōn	chellindān	kore
came	*home*	*when called,*	*son*	*says,*	*some*

കാലമുണ്ടു	നിങ്ങ	പറഞ്ഞ	എല്ല	പണിയും	എടുത്തോണ്ടു
kalamuṇḍu	niṇga	paṟañña	ellā	paṇiyum	eṭuttōṇḍu
years passed	*you*	*said*	*all*	*work*	*been doing*

ബയിന്ത	നക്ക്	ഇങ്ങനത്തെ	കടച്ചിയും	മററും
bayinda	nakk	iṅṅanatte	kaṭachchiyum	maṭṭum
remained	*to me*	*such*	*calf,*	*or so*

അറത്തുതന്നെല്ല	ബനെ	ഇപ്പ	കൊറെ	ചൂളച്ചിയും
aṟathutannella.	Bane	ippa	kore	chūḷachchiyum
did not slaughter.	*He*	*now*	*some*	*prostitutes*

കൊണ്ടുബന്നു	അവക്കു	കടച്ചിയും	അറുത്തു
koṇḍubannu	avakku	kaṭachchiyum	aṟattu
brought	*to them*	*calf*	*slaughterea*

തിമ്മാൻ	കുടുത്തിന	അപ്പ	ബാപ്പ	പറയാന	നീ	എപ്പോളും
timmān	koṭuttina.	Appa	bāppa	paṟayāna	nī	eppōḷum
to eat	*gave*	*then*	*father*	*says*	*you*	*always*

ഇവിടെ	തന്നെ	ഉണ്ടു	എന്നെ	മൊതൽ	എല്ലാം	നിക്കുള്ളതാണ്ടായി
iviṭe	tanne	uṇḍu.	Enne	motal	ellām	nikkullatāndayi
here	*only*	*are,*	*my*	*property*	*all*	*belongs to you*

നിന്ന	എളയോൻ	മരിച്ചു പോയിന്നെന്ന്	വിയാരിച്ചിനാന	ഇപ്പ
ninna	elayōn	marichchipōyinendu	viyārichchinānа.	Ippa
your	*younger brother*	*died as having*	*I thought*	*now*

മടയി	ബന്ന	ഇന്നി	നോയെല്ലാം	പോയി	സന്തോഷമായി
maṭayi	bann.	Inni	nōyellām	pōyi	santhōshamāyi
back	*has come,*	*hence*	*we all*	*going*	*with pleasure*

കാത്തോളുവാൻ	നട.
kāttōluvān	nata.
protected (by god)	*walk on*

[No. 115 A.K.]

DĒVAṄGA.

THE PARABLE OF THE PRODIGAL SON.

Obbānobba manushyanige eradu jana makkaliddaru
A certain man two had sons.

Avaralli saṇa maga appanige "appā āstiyalli nānage
Of them younger son to father father in the property to me

baratakka pālannu kodu endu keḷida. Āga tande
what is due the share give asked. Then father

badukannu avarige hanchikoṭṭa. Swalpa divasada mēle ā
property to them divided a few days after that

saṇa maga ella kūḍisikondu dūra dēśakke
younger son all gathered together distant to country

payaṇamāḍida. Alli paṭinganāgi baduki tanna
departed. There like a prodigal lived his

āstiyannu hāḷumāḍibiṭṭa. Hīge avanu ella hāḷumāḍikonda
property squandered. So he all squandered

mēle ā ūrallella doḍḍadāda bara bantu.
after that throughout country mighty famine arose.

Ēnū gati illadavanada. Āga ava hōgi ā dèsadava
Absolutely became helpless. Then he went to a citizen of

nobbanalli śerikonda. Ā maneyav ivananna handia
that country joined. That householder him swine

meyisalikke tanna gaddege kaḷuhisida. Hīgiruvaga
to graze his fields sent when thus engaged

ava handi tinnutidda kāyī ādarū tindu hoṭṭe
he swine used to eat nuts at least by eating belly

tumbisikoḷḷabekentā āśhe māḍida. Ādarū yārobbarū
to fill desired. But nobody

avanige koḍalilla. Āga avanige buddi bantu. Ava
to him did not give. Then to him wisdom came. He

hēḷida namma tande maneyalli eshṭu jana kelasadavarige
said our father's in house so many men to servants

bēkādashṭū anna untu. Nānādare illi hoṭṭehasivinalli
enough food there is. But I here out of hunger

sāyuttene. Nānu yeddu nanna appanahattara hogi
am dying I will get up my to father go

hīge hēḷuttene "appa nānu paralokakke virodavagiyū
as follows say father I heaven against

ninna mundeyū pāpa māḍiddene nanage innu nimma
your before sin have committed to me hereafter your

maga enta annisikoḷḷaḷikke yogyate illa. Nanage
son as to be called worthiness there is not. To me

nimma kelasadavaralli kūḍisiko yentā hēḷuttene. Hāge
your among servants join accordingly say." So

hēḷikonḍu eddu tanna appa iddallige banda. Ava
saying getting up his to where father was came. He

bapaḷa dūradalliruvāga avana appanige avanannu
very was at a distance his to father him

nōḍi manasu karagitu ava ōdi bandu avana magana
seeing mind melted he running came his son's

kuttigeyannu tabbihiḍakonḍu bahaḷavagi muttāḍida.
neck embracing very much kissed.

[No. 116 A K.]

POMBADA SONGS.

BY TYAMPA POMBADA, SON OF DEYI OF SAJIP VILLAGE.

Harinārāyanā, Harinārāyanā Swāmi patho yedde yedde
God lord's song good good
Thudāru yedde thudāru yedde Kudipu Thevere thudāru
lamp good lamp good of Kudpi God lamp
yedde Ballanthu ballanthu paththere swāmi
good taking it for rope taking it for rope held lord
sarpatā bēēlo. Bali yedde bali yedde Kathro Thevere
of snake tail. Bali good bali good of Kadri God
bali yedde vonāsu yedde vonāsu yedde Kōlyuru Thevere
bali good dinner good dinner good of Koliyur God
stalothā vonāsu. yedde Pathu yedde patho yedde
of sacred place dinner good song good song good
Ramaswāmi smarane yedde smarane yedde.
Lord Rama recitation good recitation good.

N.B.—The Kudipu God is Subramanya (snake god). Whatever the word "bali" may mean in Sanskrit, in the Tulu language of Panchama classes, including the Pombadas, it means circumambulation of the shrine by the worshippers with the temple image on head.

TRANSLATION.

The song of Harinarayana (God) is excellent. The illumination in the temple of Kudpi is excellent. The Lord held the tail of the snake taking it for a rope. The "bali" in Kadri temple is excellent. The dinners are excellent in that sacred temple of Koliyur. That song in which the name of Lord Rama is recited is excellent. The song of Harinarayana is excellent.

POMBADA SONGS

BY VENKU, SON OF MONTU OF BONDANTHILA VILLAGE.

Marano pattuthu pondêyā Marano pattuthu pondêyā
Death happened gone man death happened gone man
Angāre bārothāni thare nēēru sankato kōlthunde Marano
Tuesday that day head water malady got death

pattuthu pondêyā. Kutumbastheru nothōnpêre
happened gone man. family people beat themselves

guth̲th̲onpêre. Gantoda kooto kutath̲êre
beat themselves on breast of sandalwood heap collected

punonu vonchā mipāthêre Pirānu kondǒthu shingāro
body once bathed back side conveyed decoration

mālthêre monethā porlu thoonāgā punnamethā Th̲evêre
made of the face beauty when seen of full moon God

kannathā porlu thoonāgā pullyokālothā bolliye.
of eyes beauty when seen morning item silver (star Venus)

Gindyātu nēēru paththêre, tholasithā gaddi pādêre
in a bell metal vase water held of tulsi twig put

kutumbastheru sorgatha nēēru budiyêre Thumbutu aggi
family people of heaven water poured in the front fire

paththere pirāvotu punonu thumbāthêre mooji suththu
held back side body carried three rounds

bali baththêre, petambugu too tiyêre poththuthu
coming round came left side fire set burnt

sudusukāri pēndêre marona pattuthu pondêyā marano
burnt ashes gone death happened gone man death

pattuthu pondêyā.
happened gone man.

TRANSLATION.

Alas! The man is dead and gone. On Tuesday he died of dropsy in the head (or catching a serious malady). Those near and dear to the deceased beat their foreheads and breasts. A funeral pyre was made of sandalwood. The body of the deceased was washed and was taken inside (backyard) to be decorated. What a beautiful face that looked like the moon on full moon day! What beautiful eyes that looked like the star of the morning! They then brought water in a bell metal vase and put Tulsi leaves in it and the members of the family poured the heavenly water into the mouth of the deceased. After this, the fire pot was carried in advance followed by the litter. The body was taken around the pyre three times and fire was applied to it at the left side and the body was reduced to ashes. Alas! the man is dead and gone.

POMBADA SONG.

Denā Dennānā denā dennānā yĕ-Chorus.				Adi	Kanchige
This has no meaning.				*lower*	*seats*
Mêl	Kanchige	Kanchigadagunthu		Aramane	āru
upper	*seats*	*called house of seats*		*palace that*	*gentleman*
Yekkanasālêre		bōntubovorugu		povōdunthu	paupêre
Mr. Yekkanasale		*for hunting party*		*should go*	*they say*
Nāyitha	Mallodikāre.			Bōntubo vorugu	povêre
of dogs	*man in charge of dogs.*			*for hunting party*	*will go.*
Mannupaikundethu		Malêku	povōdu	panpere,	therenā
called Hill of Mud		*forest*	*should go*	*they say*	*never driven*
Kādugu	thêrōdu	Vochānā		Gundigu	Vochōdu
forest	*should drive*	*never fished*		*deeps*	*spread nets*
Bōntubovorugu		sāthi	Mālthêre		āru
for hunting party		*way*	*have made*		*that gentleman*
Yekkanasālêre.					
Mr. Yekkanasale.					

TRANSLATION.

That gentleman Mr. Yekkanasale who has built a two-storeyed palace, known as the House of Seats, has given orders to go on a hunting party. The man who has the charge of dogs will, of course, join the party. They say that we should go to that forest called Hill of Mud, a forest never as yet approached by man for hunting. They say that we should go to those deeps for fishing, where never as yet man dared to fish. They have made a way for the hunting party. That Mr. Yekkanasale does all this.

[No. 117 A.K.]

POMBADA.

THE PARABLE OF THE PRODIGAL SON.

Vommāineku raddu thiththini adda thandu. Boonth̲āda
To a certain man two sons existed. To father

th̲atteth̲ā thiththini kalth inchā Meth̲th̲andu. "Boonth̲ā
younger son came this way said. O Father

thiththinigu adwāi bēēthunenu bēēthla," Boonth̲e
to son what is due what should be given give Father

thiththinigu pālu bēēthandu. Nālu th̲inā bokko th̲atteth̲ā
to son share gave. Four days after younger

thiththini boonth̲e bēēthinā meniyā mākanethu adwanthu
son father given wealth gathered together

appāye kondu kalthe. Thanipo narvo menth̲uthu
distant place took away. Toddy arrack drink

meniyā th̲attimālthe. Th̲attyamālthine appāye mênthere
wealth wasted away. After wasting there for drinking

thaniyêlu th̲attyā, mênthere mosa th̲attyā sarvolā
water no for eating food no all things

th̲attyāndu. Ammāineku mosa mênthere th̲attyāndu.
vanished. To him food for eating vanished.

Appāye vommāinedpa maniyāgu kalthe. Ammāine
There with somebody for pay joined. That man

immāinenu panjilu korthu kandogu kolshere kalpāndu.
to this man pigs gave to field for feeding sent

Panjilu mênthinā thavadu immāinegu mênthere path̲akalu
Pigs eaten husk to this man for eating belly

th̲attyāndu. Vommāinela mosa bēētheēji. Mosogu th̲attyāyi
hungered. No body food did not give. For food nothing

bokko immāineku buth̲th̲i mākaneāndu. "Mākane
after to this man sense revived. Great

boonth̲āda yêthō boonth̲erlu mênth̲uthu mosa
with father numerous servants after eating food

addthandu. Mosa mênth̲ere th̲attyāpe. Ippāyide
exists. Food for eating I starve. From here

adachi boonthākoodogu kalpuve. Mākani sānaboodā
rising father's to house I will go. Great creator

boonthādālā thatti meththeneththe. Boonthāgu yāme
with father also evil I spoke. To father I

thiththini thatti ninā kāru pojankere Mālthonla."
son not yours legs shampooing employ me.

Incha meththeneththe. Ammāye sonaginalthu boontha
Thus he said. He rising from seat father

kalthode kalthande. Ippāye kalpunāgā thiththininu
towards went. This side while coming to son

boonthe kolachiye. Boonthānā pathakalu karagundu.
father saw. Father's belly melt.

Boonthe kalthu kotta paththe. Magēērpa kolachiye.
Father ran neck held. to face gazed.

Thiththini boonthāgu incha meththeneththe. "Boonthā
Son to father thus said O Father

thiththini boonthāla mākanesonaboodāla thatti
son with father with great creator also evil

meththeneththe. Boonthāgu thiththini immāine thatti."
I spoke. To father son myself not.

Boonthe boonthèrlenu leththu "bālāmākanetha narko
Father to servants' called very valuable coat

kondukalpule, immāinegu bēēthle. Ammāinė kolampugu
bring to him put on. His to hand

meni adwāle. Kolampugu nadamo adwāle. Mākanetha
ring put. To legs shoes put. Fat

nadamo kondukolpe. Ainā thathimālpule. Namo mênthu
calf bring. That kill. We eat

mākanemālpuko. thāyeganthundā thattyāthi thiththini
make merry. Because lost son

kondukalthundu." Incha meththeneththe. Vommāinelula
came back. Thus he said. Also all

mākanemāltheru. Mākanetha thiththini kandōthu
made merry. Elder son from field

addathundu. Pathonu kênathu nalpunenu thoothu koodagu
was song hearing dancing seeing to house

kalthe. Immāine Vommāinenu leththu intenchanthu
went. This man some body called what this means

meththeneththe. Thiththinigu ammāine pande. "Thattetha
spoke. To son that man said. Younger

thiththini sukhōtu koodagu kalthandu. Aidthāvera boonthe
son happily to house came. Therefore father

mākanenadamonu thattimālthe." Ammāine koodagu kōpodu
fat calf killed. He to house in anger

kalthije. Boonthākalthede kalthudu. Thammaiyānthu
did not go. Towards father he came. Entreating him

meththeneththe. "Boontha. ēēthinetu boontha kāru
spoke. O Father till now father's legs

pojenkuthu meththeneththinenu nadapādiye. Andālā
shampooing whatever ordered I carried out. Yet

isteregu mākanemālpere vonji nadamo thiththinigu
for friends to make merry one calf to son

bēēthija. Andā vommāine vommāinelegu menthu
did not give. But to whatsoever people having fed

thathimālthi thiththini kalthishana mākane nadamonu
who wasted son as soon as he came fat calf

thattimālthā." Boonthethiththinigu incha meththeneththe.
you killed. Father to son thus said.

"Maga: Thinālā ni boonthākoodathu kalpuvā. Immāine
Son always you with father you are living. I

mākanemālthi menia sarvo ninnāvoo. Immāinelu
earned wealth all yours. We all

mākanemālthinā sari. Voikānthunda thathyāthi thiththini
making merry proper. Because lost son

mākaneyāthu kalthe."
revived came.

[No. 118 A.K.]

KOḌAGA—THE PARABLE OF THE PRODIGAL SON.

ದರಿದ್ರಾಳಿ	ಮೋವಂಡ	ಪಡಿಮ.
DARIDRĀḶI	MŌVANḌA	PAḌIMA.
Prodigal	*son's*	*parable.*

ಒರ್	ಅಪ್ಪಂಗ್	ದಂಡ್	ಮೋವಂಗ	ಇಂಜತ್.	ಅದಿಲ್ ಎಳೆಯವನ್	ಅಪ್ಪಂಡ
Or	appang	daṇḍ	mōvanga	injat.	Adil eḷeyavan	appaṇḍa
A	*to father*	*two*	*sons*	*had.*	*Of them younger*	*father's*

ಪಕ್ಕ	ಪೋಪಂಜಿ	"ಅಪ್ಪ	ನಾಡ	ಪಾಲ್	ಆಸ್ತಿನ	ನಾಕ್	ತಂದುರಿಂದ್''
pakka	pōpanji	"appa	nāḍa	pāl	āstina	nāk	tandurind
near	*going*	*"father*	*mine*	*share*	*property*	*to me*	*give" thus*

ಕೇಟತ್.	ಅನ್ನನೆ	ಅಪ್ಪನ್	ಆಸ್ತಿನ	ಪಾಲಿಟ್ಟತ್.	ಚೆನ್ನಂಗ್	ದಿನತಿಲ್
kētat.	Annane	appan	āstina	pāliṭṭat.	Chennang	dinatil
asked.	*Accordingly*	*father*	*property*	*divided.*	*Few*	*in days*

ಎಳೆಯವನ್	ತಾಂಡ	ಪಾಲ್‌ನೆಲ್ಲ	ಎಡಿತಂಡ್	ದೇಶಾಂತರ	ಪೋಚಿ.
eḷeyawan	tāṇḍa	pālnella	eḍitand	dēśāntara	pōchi.
younger	*his*	*all share*	*took and*	*to distant country*	*went.*

ಅಲ್ಲಿ	ಅವಂಡ	ಪಾಲ್‌ನೆಲ್ಲ	ದರಿದ್ರಾಳಿಯಾಯಿತ್	ಕರ್ಚಿ	ಮಾಡಿರಿತ್.
Alli	avaṇḍa	pālnella	daridrāliyāyit	karchi	māḍirit.
There	*his*	*all share*	*wrecklessly*		*wasted.*

ಇಂಜದೆಲ್ಲ	ತೀರಣೆ	ಆ ದೇಶತ್	ಒರ್	ಬಲ್ಯ	ಬರಗಾಲ
Injadella	tīraṇe	ā dēśat	or	balya	baragāla
All he had	*when spent*	*that in country*	*a*	*mighty*	*famine*

ಬಾತ್.	ಅಕ್ಕ	ಅವಂಗ್	ತಿಂಬಕಿಲ್ಲತೆ	ಆಚಿ.	ಅವನ್	ಪೋಯಿತ್
bāt.	Akka	avang	timbakillate	āchi.	Avan	pōyit
visited.	*Then*	*to him*	*nothing to eat*	*became.*	*He*	*going*

ಆ ದೇಶತ್	ಒರ್	ಬಲ್ಯ	ಮನ್‌ಶಂಡ	ಪಕ್ಕ	ಸೇರ್ಚಿ.	ಅವನ್
ā dēśat	or	balya	manshaṇḍa	pakka	sērchi.	Avan
that country	*a*	*big*	*man's*	*near*	*joined.*	*He*

ತಾಂಡ	ಪಂದಿಯಾಕ್	ಕಂಜಿ	ಬೂಕುವಕ್	ಇವನ	ಪೊಲಕ್	ಐಚತ್.
tanḍa	pandiyak	kanji	būkuvak	ivana	polak	aichat.
his	*to swine*	*kanji*	*to pour*	*this man*	*fields*	*sent.*

ಇವನ್	ಪಂದಿಯ	ತಿಂಬ	ತವುಡನಾಚೆಂಗಿಯೂ	ತಿಂದಿತ್	ಕೆಲ
Ivan	pandiya	timba	tavuḍanāchengiyū	tindit	kela
This man	*swine*	*eating*	*husk at least*	*eat*	*belly*

ದುಂಬಿಚಿಟ್ಟವಕಿಂಜತ್. ಆನಕ ಅದ್‌ನೊ ಸಹ ಒಬ್ಬರೂ ಅವಂಗ್
dumbichiṭṭawakinjat. Ānaka adino saha obbarū avang
would have filled. But even that too anybody to him

ಕೊಡ್‌ಪವ್ರ ಇಂಜಿಲೆ. ಚೆನ್ನ ಬುದ್ಧಿ ಬಂದಿತ್ ಗೇನಮಾಡ್‌ಚಿ. "ಏಡ
koḍpau injile. Chenna buddi bandit gēnamāḍchi. "Eda
giver was no. Little sense coming thought. "My

ಅಪ್ಪಂಡ ಪಕ್ಕ ಉಳ್ಳ ಎಚ್ಚಕೊ ಚಂಗೂಲಿಯಕ್ ತಿಂದಿತ್
appaṇḍa pakka uḷḷa echako changūliyak tindit
father's near remaining however many to hired men after eating

ಮಿಕ್ಕುವಚ್ಚಕ್ ಉಂಡ್. ಆನಕ ನಾನ್ ಇಲ್ಲಿ ಕೆಲ ಬೈಚಂಡ್
mikkuwachak unḍ. Ānaka nān illi kela baichand
to spare have. But I here belly feeling hungry

ಚಾವಿಲ. ಏಡ ಅಪ್ಪಂಡ ಪಕ್ಕ ಪೋಪಂಜಿ "ಅಪ್ಪ, ನಾನ್ ದೇವಕೂ
chāvila. Ēda appaṇḍa pakka pōpanji "appa, nān dēvakū
dying. My father's near going "father, I to God

ನೀಕೂ ಮಿನಿಂಜಿತ್ ನಡಂದ. ನಾನ್ ನೀಡ ಮೋವನಿಂದ್ ಎಣ್ಣಿಚವಕ್
nīkū mininjt naḍanda. Nān nīḍa mōvanind eṇṇichavak
to thee offending acted. I thy that son to be called

ಲಾಯಕಿಲ್ಲೆ. ನನ್ನ ನೀಡ ಚಂಗೂಲಿ ಮಾಡಿಯಾಂದ್ ಎಣ್ಣುವಿ"ಂದ್
lāyakille. Nanna nīḍa changūli māḍiyānd eṇṇuwī"nd
unworthy. Me thine hired servant make and say "thus

ಗೇನಮಾಡಿತ್ ಪೊರಟಿತ್ ಅಪ್ಪಂಡ ಪಕ್ಕ ಪೋಚಿ. ಮಾನೆಕ್
gēnamāḍit poraṭit appaṇḍa pakka pōchi. Manek
thought starting father's near went. To house

ಎತ್ತುವಾಂಗ್ ಮಿಂಞ, ಅಪ್ಪನ್ ಮೋವನ ಕಂಡಿತ್ ಕರಕರೆಮಾಡಿಯಂಡ್
ettuvāng miṅa, appan mōvana kaṇḍit karakaremāḍiyanḍ
than reaching before, father son saw took compassion

ಓಡಿಪೋಯಿತ್ ಮೇಲೆ ಬೂವಂಜಿ ಕೊಡಿಚಂಡತ್. ಮೋವನ್ "ಅಪ್ಪ
ōdipōyit mēle būwanji kodichanḍat. Mōvan "appa
running upon falling kissed. Son father

ನಾನ್ ದೇವಕೂ ನೀಕೂ ಮಿನಿಂಜಿತ್ ನಡಂದ. ನಾನ್ ನೀಡ
nān dēvakū nīkū mininjit naḍanda. Nān nīḍa
I to God to thee offending acted. I thine

ಮೋವನಿಂದ್ ಎಣ್ಣಿಚವಕ್ ಲಾಯಕಿಲ್ಲೆ"ಂದ್ ಎಣ್ಣಿಚಿ. ಆನಕ ಅಪ್ಪ
mōvanind eṇṇichavak lāyakille"nd eṇṇichi. Ānak appa
that son to be called unworthy" thus said. But father

ಅವಂಡ ಅಳ್‌ಅಕ್ "ನಲ್ಲ ಬಟ್ಟೆಬರಿ ಎಡ್‌ತ ಬಂದಿತ್ ಅವಂಗ್
avaṇḍa āḷak "Nalla baṭṭebari eḍita bandit avang
to his to servants "Good clothes take and come to him

ಇಡಿ ಕೈಕ್ ಒರ್ ಮೊಯಿರ ಇಡಿ ಕಾಲ್‌ಕ್ ಕಾಮೊಟ್ಟ್ ಇಡಿ
iḍi. Kaik or moyira iḍi. Kālik kāmoṭṭ iḍi.
dress. On his hand a ring put To feet shoes put.

ಚೊಕ್ಕಿತುಳ್ಳ ಕಡಿಚಿ ಕುಂಞಿನ ಇಲ್ಲಿಕ್ ಎಡ್‌ತ ಬಂದಿತ್ ಕೆತ್ತಿ
Chokkituḷḷa kaḍichi kuñina illik eḍita bandit ketti.
Fat calf here take and come and cut.

ಉಂಡಿತ್ ಸಂತೋಷಪಡಂಗ ಈ ಏಡ ಕುಞಿ ಚತ್ತಿತ್ ಪುಟ್ಟಿಚಿ
Undit santōshapaḍanga. Ī ēḍa kuñi chattit puṭṭichi.
Eat be merry. This my son died and reborn.

ಕಾಣತಿಂಜವನ ಕಂಡತ್"ಂದ್ ಸಂತೋಷಪಟ್ಟಂಡಿಂಜತ್ ಅಕ್ಕಣೆಕ್
Kāṇatinjavana kaṇḍat"ind santōshapaṭṭaṇḍinjat. Akkaṇek
Unseen found was merry. Then

ಪೊಲತ್‌ಲಿಂಜ ಅವಂಡ ಪೆರ್ಯ ಮೋವನ್ ಬಂದಿತ್ ಮನೆರ
polatlinja avaṇḍa perya mōvan bandit manera
who was in the field his elder son came house

ಪಕ್ಕ ಎತ್ತಣೆ, ಮನೆಲ್ ಆಟು ಪಾಟು ಕೇಟತ್, ಅವನ್
pakka ettaṇe, manel āṭu paṭu kētat. Avan
near when reached, in the house dancing music heard. He

ಆಳಡ ಕೂಟಿಲ್ ಒಬ್ಬನ ಕಾಕಿತ್ "ಎನ್ನತ ಇದ್"ಂದ್ ಕೇಟತ್
āḷaḍa kūṭil obbana kākit "ennata id" ind kētat.
of the servants among one called "what this" thus asked.

ದೇಶಾಂತರ ಪೋಯಿತಿಂಜ ನಿಂಗಡ ತಮ್ಮಣ ಬಾತ್‌ಂದ್
Dēśāntara pōyitinja ningaḍa tammaṇa bātind
To distant country who had gone your younger brother came so

ಚೊಕ್ಕಿತಿಂಜ ಕಡಿಚಿಕುಞಿನ ಕೆತ್ತಿತ್"ಂದ್ ಎಣ್ಣಿಚಿ ಅಣ್ಣ
chokkitinja kaḍichi-kuñina kettit" ind eṇṇichi. Aṇṇa
fat calf cut" thus said. Elder brother

ಚೊಡಿಲ್ ಒಳಿಕ್ ಪೋಯಿಲೆ ಅಪ್ಪನೇ ಬಂದಿತ್ ಒಳಿಕ್ ಕಾಕ್‌ಚಿ
choḍil oḷik pōyile. Appanē bandit oḷik kākchi.
out of anger inside did not go. Father alone coming inside called.

ಅಕ್ಕಣೆ ಅವನ್ "ಇಚ್ಚಕ್ ಕಾಲ ನೀಡ ಎಳೆಮೂರತೆ
Akkaṇe avan "ichak kāla nīḍa eḷemūrate
Then he "these many years thine without transgressing

ನಡಂದಿತ್	ನೀಡ	ಪಣಿಕಜ್ಜಾಂಗ್	ಒನ್ನಾಂದೇಂಗಿ	ಏಡ	ಸ್ನೇಹಿತಂಗಡ
naḍandit	nīḍa	paṇikajjāng	onnāndēngi	ēḍa	snēhitangaḍa
acted	*thine*	*work did*	*one day at least*	*my*	*friends*

ಕೂಡ	ಸಂತೋಷಪಡಡ್ಂದ್	ಒರ್	ಆಡ್ಕುಟ್ಟಿನೊ	ಸಹ	ತಂದ್ಲೆ
kūḍa	santōshapaḍaḍind	or	āḍkuṭṭino	saha	tandile.
wit	*to be merry*	*one*	*kid*	*at least*	*did not give.*

ಆನಕಲೂ	ಪುಲಿಯಾಡಿಚಿ	ಪೊಮ್ಮಕ್ಕಡ	ಕೂಡ	ಕೂಡಿತ್	ಸಂಪಾದನೆ
Ānakalū	puliyāḍichi	pommakkaḍa	kūḍa	kūḍit	sampādane
But	*harlot*	*women*	*with*	*joining*	*earnings*

ತೀರ	ಪಾಳ್ಮಾಡಿಯಾಂಡ್	ಬಂದ	ಮೋವಂಗ್	ಚೊಕ್ಕಿತಿಂಗ	ಕಡಿಚಿಕುಞಿನ
tīra	pāḷmāḍiyanḍ	banda	mōvang	chokkitinga	kaḍichi-kuñina
all	*wasted*	*came*	*to son*	*fat*	*calf*

ಕೆತ್ತಿಯಾ"ಂದ್	ಎಣ್ಣಿಚಿ	ಅದ್ಂಗ್	ಅಪ್ಪನ್	"ಮೋವನೇ,	ನೀನ್	ಎಕ್ಕಲೂ
kettiya"nd	eṇṇichi.	Ading	appan	"mōvaṇē,	nīn	ekkalū
cut" thus	*said.*	*To that*	*father"*	*son,*	*thee*	*always*

ನಾಡ	ಕೂಡೇ	ಉಳ್ಳಿಯ	ಏಡದೆಲ್ಲ	ನೀಡದೆ	ಆನಕ	ನೀಡ
naḍa	kūdē	uḷḷiya	Eḍadella	nīḍade.	Ānaka	nīḍa
me	*with*	*art.*	*mine all*	*thine.*	*But*	*thy.*

ತಮ್ಮಣ	ಚತ್ತಿತ್	ಪುಟ್ಟಿಚಿ	ಕಾಣತವನ	ಕಂಡತ್.
tammaṇa	chattit	puṭṭichi.	Kāṇatavana	kaṇḍit
younger brother	*died*	*born.*	*unseen*	*found.*

ಆನಂಗುಂಡ್	ಎಂಗ	ತಮಾಶ್	ಮಾಡಿಯಾಂಡ್	ಸಂತೋಷತಿಕ್ಕ"ಂದ್
Ānangunḍ	enga	tamāś	māḍiyanḍ	santōshatikka"nd
So	*we*	*fun*	*make*	*be glad" thus*

ಎಣ್ಣಿಚಿ.
eṇṇichi.
said.

NOTE.—Where a word ends in a consonant, there is often a slight vowel sound like the short modified ii in Tamil. This vowel is hardly noticeable in singing or reciting and it has therefore been omitted, e.g., the first three words should strictly be transliterated thus:—Appangii Daṇḍii.

[No. 119 A.K.]

KODAGA—COORG NATIONAL ANTHEM.

ಸ್ವದೇಶ ಪ್ರಿಯಾ ಕೀರ್ತನೆ

SWADĒSA PRIYA KIRTANE

National anthem

ಶ್ರೀ ಮೂಲ ಕನ್ನಿಯೆ ಪೊಮ್ಮಾಲೆ ಕೊಡುಮಾಲೆ

Srī mūla kanniyē pommāle koḍumāle

Glorious source of creation maid golden string land of Coorg

ಪೊಮ್ಮಾಲೆಂದ್ ನೀ ಚೂಡಿಯೊಳೊ ಕಾವೇರಿಯಮ್ಮೆ ಜೋಮಾಲೆ

pommālend nī chūḍiyoḷo kāvēriyamme. Jōmāle

as golden string thou wear Kaveriamma " String of gold beads

ಎನ್ನಂಗ್ ಪೂಮಾಲೆ ಎನ್ನಂಗ್ ಪೊಮ್ಮಾಲೆ ಕೊಡವುನ ಮಾಲೆಂದ್

ennang pūmāle ennang pommāle koḍavuna mālend

why wreath of flowers why golden string Coorg as string

ನೀ ಚೂಡಿಯ ತಾಯೆ ಶ್ರೀ ಪಾರ್ವತಿ ಮಾಯೆ ಲೋಪಾಮುದ್ರೆಯೇ

īn chūḍiya tāye. Śrī Pārvati māye lōpāmudreyē

thou wear mother. Glorious Parvati's incarnation lopamudraye

ನೀ ಪಾರುವಂಗ್ ಮೋವಳಾಯಿತ್ ಭೂಮಿಕ್ ಬಂದ್" ಪಾಪಿ ಜನಡೆಲ್ಲಾ

nī pāruvang mōvaḷayit bhūmik band." Pāpi janaḍellā

thou to brahmin as daughter to earth came. Wicked all peoples

ಪಾಪ ತೀಪಕಿಂದ್ ನೀ ಪರಿಂಜಿಯ ಕುಂಡಿಕೆಲಿಂಜಿ ಕೇಕ್

pāpa tīpakind nī parinjiya kunḍikelinji kēk

sin to wash out thou flowed from kundike eastern

ಕಡಲೋಳ ಚೊಕ್ಕಿನಯಂಗೆಲ್ಲಾ ಒಕ್ಕುವಳ ನೀರೇ ಚಿಕ್ಕನಯಂಗ್

kaḍalōla. Chokkinayangellā okkuvaḷa nīrē chikkanayang

to sea. To the haughty running water only suffering

ದುಃಖ ತೀಪಳ ಪುಣ್ಯತ್ ನೀರ್ ಮಕ್ಕಳಿಲ್ಲತೆಯಾ

dukha tīpaḷa puṇyat nīr Makkaḷillateyā

redeeming holy water Without children

ಒಕ್ಕಾಮಿಲ್ಲತೆಯೂ ಚಿಕ್ಕಿ ಚೋತಕ ನಂದ್ ಮಾಡಿತ್

okkāmillateyū chikki chōtaka nand māḍit

without domestic happiness if you suffer good making

ಚಾಕಿ ಪೊಲತವ್ವಾ.

chāki polatavvā.

bless mother.

TRANSLATION.

Glorious maid! the source of creation! wear thou Kaveriamma the golden land of Coorg as a string round your neck.

Why a lace of gold beads? Why a wreath of flowers? Wear thou, Mother, the golden land of Coorg round your neck.

Thou incarnation of Parvati! Thou Lopamudre, thou camest to the world as daughter to a brahmin.

To wash the sins of the wicked thou coursed from "Kundike" down to the eastern sea.

To the haughty thy water is running water, to the suffering humanity it is the redeeming holy water.

If we suffer without children or without domestic happiness Mother, relieve us of our misery and bless us

[No. 120 A.K.]

BAḌAGA.

THE PARABLE OF THE PRODIGAL SON.

(BY RANGA.)

Obbaga eraḍu makka iddaru. Avakarōgaé kunnava
To one two sons were. Of these the younger

appana nōḍi tanna bagaga sèba sotta tanaga
the father seeing his share belonging to property for him

tappadu endu kēta. Atē appa tanna sotta
give thus asked. Accordingly father his property

avakaga bāgahachi koṭṭa. Ōsi jinaga hinde kunna
to them divided gave. Some days after, younger

māti tanna sottellava oṭṭu sētikuṇḍu dūra dēsaga
son his the whole property totally collecting for country to

hōgi atuna keṭṭa gelasanoge salavu māḍida. Ama
going that thing bad in ways expenditure made. He

atē bínagi salavu maḍidadugante ādesanō-
on that account wastefully expenditure since he did so in the same

ge ondu keṭṭa anañja uṭṭagi. Dayindra hiduttu kashṭa
country one bad famine arose. poverty stricken suffering

bappaduga ādu. Adondudēsanēge handi mōsiba
seeming to come chanced. For that reason pig to feed

holāge kēhida, handikōka hākō eraya tindu. Sandōsha
to the field sent, to the pgs give food ate. With glad

bagi hoṭṭe talluvo endalayu, adunavu koḍuyaduga dāru
feeling belli fill if thought so, even that to give any one

illadagi biṭru. Tanaga buddi bandamāne, yennappana
without left. To one-self sense when comes, my father's

gelasagararu kūda hoṭṭe talli micha bípana. Na
servants even belly satisfying remnant keep. I

mātra illi ittē hoṭṭe hasidu sāvadēga, adugāgi odanē
only here here belly hungry why die, therefore at once

appasāre hogi "na davaraga amagu birōdayāgi
father to going "I to God and to you inimical

papa maḑidadu enda. Amana mati endu hēguvaduge
sinned having. His son to be called

ōgya alla, enna amana gelasagararōge obbanāgi
deserving not, my fathers of the servants one

nemiseli endu nenasi appasáre bandu sédu, kaḑa-
appoint thus thinking to father having come reached, having

du appāra dūra bandamane appana kanḑa ama
started very far having come father saw he

manasu karadu ōdi bandu amana tappi nalıda.
heart melting running come him embrassing was glad.

Aduhinde appana nōdi "appa na me'lulogada ibba
Afterwards father seeing "Father I heaven is

appaga mundāgiyu ninago mundāgiyu pāpiyāgi bitte.
father before you before sinner have become.

Ninaga māti emba yogianappaduna bittubite" endhu
your son saying a good fellow discontinued thus

visana madi da. Ally appanādama gelasagarara kōrasi
sad felt. There father servants called

āsti uḑuppa hottu bandu ikkivi endu yēhida, kaiga
rich dress carried came put thus said, fingers

uṅgaravū, káluga mettu, ikkivi enna. Kobbu karuva
rings legs shoes put said. Fat calf

koddu kambuva madi sandōshavāgi ibbo enna satta
kill east made merrily be my dead

māti osurōda eddu bandubette, kāne enda
son living rose came, lost my

māti sikkibitta endēhi indu ella sandōsha mādi
son found saying all merry making

Iddaru. Aga holanōge idda doḑḑa māti manasārē
were. Then at the field was elder son house near

bappaniag kadeyu ātavu kiviga kēta, tanna kelasakara-
coming song dance ear heard, his of the

rōge obbana korası idalla ēnaga endu kēta.
servants one called all these for what thus asked.

Aduga kelasagāra, nina annatamma bandubitṭa ama
For which servant, you brother came he

osurōda tirugi bandadugāgi nina appa kobbu karuva
with life again for coming your father fat calf

koddu habba mādisina enna imaga kōpa āgi
killed feast gave said to him anger became

Manehōpaduge manasāpili adunda appa bandu kenjida.
To go home not willing for that father came begged

Aduga mātinādama badilāgi, appāra tina enda na ninna
For that son in reply, many days being I your

matuga virōda illate idde, na enna sinēkarara
word against (defiance) without was, I my friends

kūda nalidukondu ibbaduga ondu ādu mariu enaga
even to make merry to make many one lamb to me

koṭṭama alla ninna sottellava kēta kariyanōge tirisida
give not your all property bad ways spent

māti bandamane ammagagi kobbu karuva onduna
son when having come for him fat calf one

kotte enna appa mātina noḍi "ni ēku enna sareyē
killed my father son seeing "you always with me

idde, enna sottella ninage sētubitta endu kaibitta
remain, my all property for you have come thus said lost

ninna tamma osuróda tirugi sikkida habba máḍuvatu
your brother alive again found feast making

saritane enna.
(proper right) said.

TRANSCRIPT IN ṬAMIL.

ஒப்பக எரடு மக்க இத்தரு. அவக்கரோகெ குன்ன அப்பனம நோடி தனன பாகக சேப சொத்த தனகெ தப்பது எந்துகேத. அதே அப்பதன்ன சொத்த அவகக பாகஹச்சி சொட்ட. ஓசி ஜினகெ ஹிந்தே குன்ன மாதி தன்ன சொத்தெல்லவ ஓட்டு சேதி கொண்டு தூரதேசக ஹோகி அதன கெட்ட கெலசதொளகெ செலவு மாடித. அம அதே பீணுகி செலவு மாடிகதுஹிந்தே அதேசனேகெ ஒந்து கெட்ட ஹஞ்ச ஹடகிதயிந்திரி ஹிடுது கஷட பாபதுக ஆது. ஆதொந்து தேசனேகெ ஒப்பசாரி கெலசக சேத அம இமக ஹந்தி மேசிபா எந்துஹொலக கேஹித. ஹந்தி கோக ஹாகோ எறயதிந்து சந்தோஷபாகி ஹொட்டெ தள்ளுவோ எந் தலெய் அதனவு கொடுவதுக தாரு இல்லதாகி புட்டரு. தனக புத்தி பந்தமென எனனப்பன கெலசகாரரு கூட ஒட்டெ தள்ளி மிச்ச பீபனெ காமாத்ர இல்லி இத்தெ ஹொட்டெ ஹசிது சாவதேகா? அதகாகி எட னெ அப்பசாரெ ஓகி, "நாதேவருகு அமகு பிரோதவாகி, பாபமாடிதது னெந்த. அமன மாதி எந்து ஹேகுவதுகெ, ஓகிய அல்ல என்ன அமன

கெலசகார ரோகி, ஒப்பநாகி நீமிசலி எந்து நெனகி அப்பசாரெ பந்து சேத. கடெது அப்பாரதார பர்தமனே அப்பன கண்ட. அம மனசு காது ஓடி பந்து அமன தப்பி நலித. அது ஹிங்தே அப்பன நோடி "அப்ப! நா மேலோகத இப்ப அப்பக முந்தாகியு நினகெ முந்தாகியு பாபியாகி புட்டே. நினக மாதி எம்ப யோகிய நாப்பதுன புட்டுபிட்டே" எந்து வெசன மாடித. அல்லி அப்பனுதம கெலசகாரரா கொரசி ஆஸ்தி உடுப்ப ஹொத்து பந்து இக்கிவி எந்து ஏகித. கைக உங்கரவு காலுகெ மெட்டு இக்கவி, எனன, கொப்பு கருவ கொத்து கம்பவ மாடி சந்தோஷ பாகி இப்பு என்ன சத்தா எந்த மாதி உசரோடெ எத்து பந்துபிட்ட, காணெ எந்த மாதி சிக்கிபிட்ட எந்தேகியுந்து எல்ல சந்தோஷ மாடியுந்து இத்தரு—ஆக ஹொலனோகெ இத்த தொட்ட மாக, மனே சாரே பப்பணிக தெயு ஆடவு கிவிகெ கேத, தன்ன கெலசகாரருகே ஒப்பன கொரசி இதெல்ல எனக எந்துகேத. அதுக கெலசகார "நின்ன அண்ணதம்ம பந்துபிட்ட அம உசரோடே திரிகி பந்ததுகெ நினன அப்பு கொப்பு கருவ கொத்து ஹப்ப மாடிசின என்ன. இமக கோப ஆகி மனிகெ ஹோபதுக மனசாபிலே. அதுந்த அப்ப பந்து கெஞ்சித. அதுகெ மாதிணுதவ பதிலாகி" அப்பாரதின எந்தா நின்ன மாதுக வி:ராத இல்லதெகித்தே, நா என்ன செனேக காரரகோடெ நலிது கொண்டிப்பதுக ஒந்து ஆடுமெரியு எனகெ கொட்டம அல்ல. நின்ன சொத்தெல்லவ செட்ட காரியனோகெ தீரிசித மாதி பநதமனே அமகாகி கொப்பு கருவு ஒந்துன கொதகே "என்ன அப்ப மாதின நோடி" நீ ஏகு என்ன சரேயி. இநதே என்ன சொத்தெல்ல நின கெல்லா சேதுபிட்ட எந்து கைபுட்ட நினன அண்ணதம்ம உசரோட திருகி சிக்கித எந்து ஹப்ப மாடுவது சரிதானே எனன.

[No. 122 A.K.]

TODA.

THE PARABLE OF THE PRODIGAL SON.

Oḍ (ālkh ēd) mahk udi. Pin pētvoi mohk
One to man two sons were. After born son

Tanīn nōt, tank pōlum tottati iḍ pintsi krishk
father seeing to him money to give that asked a few

nalkh pin tan pōlum yelum etsi potihi nāḍk
days after his money all taking distant to a country

pei pólum yelăm seluv kisvichi. Immohk pōlum
going money all expenditure made This boy money

yelum Iks seluv kisipin annad oḍ ajjăm
all thus expenditure after making in that country a famine

poḍtchi immohk eliyaivichi. Pin oḍ ālkh kitk keḷsk
came this boy became poor. After a to a man under for work

seḍsi ai alkh immokh potdhi Michua it katk
joined that man this boy pig to graze that to field

pōtsi podik koḍut tōr tinkin it notink
said to go to the pig given food (I) shall take that while think-

altōr kodupāḷ oḍ ālum āḍti tank pitti
ing that food gives even was not to him sense

potinkh ammohk, "ennín kith kelch kispoḷām
when came that boy "my father under work who make

oḷtkis tit mīti pothsti. An ād ikkashtum
well eating remainder keep. I why this difficulty

kispēn pin pern thannín kith pei a'n swamikum
undergo after soon father near going I to God

ninkum pāpum kisvishpini. Tan mohk id pottk sari
to you sin I have done. His son that to say right

illati. An tan kelsh poikín id osani kis
no I His work go that contemplation doing

ṭannīn kitk potsi. Pin tannīn kitk potsi. Tannīn
father near came after father near came. Father

kavvoi ōḍivoh partri oḷḍkissi. Pin tannīn notti
with love came running catching Done better. After father seeing

" Aia, melokth oḍaivoi swamikm nínkm pāpakāran
" Sir, heaven being to God and to you sinner

āivishpini. Tan mohk id pishotpodikh mariyāt
became. my son that to call respect

illavishpini" id dukkumāchi Pin tannīn keḷskhii
have lost" that felt sorrow After father work

kispolām pishott olli kuppasm yetpōtshi. Kuppasum
those who were doing calling good coat gave. coat

Ittu koḍutsi. Kōik pillai kōlk kervu ēdu id etsi.
wear gave. To hand ring to the leg boots Near that said

Piyākivoi kor od pìshki tinnu eḍchi keḍāiyvol mohk
fat calf one killed eat said dead son

uḷtoi poḍshi konovoi mohk koḍspini." Id sōmunelum
safely came lost son saw (என்று) *people all the*

tiḷimāchi. Atvōk pārvōt mohk kōtsunu
felt glad. Then elder son from the field

pottinik poltshi karstum naritum kērtti. Tan kelkh—
when came in the house song dance heard. His work—

kispōn od āl pishott igistin id pintchi
man one person called what is matter (என்று) *asked*

ank kelskisponi, " nin tannōn potsi nino'n sīvūm
His servant your brother came your brother body

poḷch potunk ninnin piakkhivoi kor peishkiti."
alive having come your father fat calf killed

Edsi. Immohk pichchoi polik pīpoḍitk istamiḷḷayi
said. This boy in anger to the house to go unwilling

āsnum tannīn tukkamāchi, ān mohk tannīnpōn nōtti
However father grieved this boy father saw

uppūm nāl On nin kelsk uḍām kashtmelum
many days I your to work anything after the trouble

kispini. On en tān kolān titpoḍutk ōd mari uḍam
did I mine friends to eat goat young one have

nī tōrvi Asnum nim pōlum elum sarikkisuvoi
you did not give Even though your money all that spent

immohk potinkh ommohk peikivoi korut pieshkishpi"
this boy when came that boy fat one calf killed

edhsi. Tannín mohkpōl notti, " ni eḍtyon en kitz
told. Father seeing the son, you always mine near

oldpi en kitz udaivoi pōlum nintiyi Kiyadaivichchi
are my near that is money yours that is dead

edvoi mohk sivym polchi potīnk olli tuvar kodotat
that son body alive for coming good food giving

ōlt" edshi.
good said.

உட் ஆள்க் ஏட் மொஃ உடி. பின் பேத்வொய் மொஃ தன்னீன் நோடீ, தன்க் பொனும் தொத்தொதி இட் பின்த்சி. கிரிஷ்க் நாள்க் பின் தன் பொனும் எனும் ஏத்ஸ் பொதிகி நாடுக் பீய் பொனும் எனும் செலவ் கிஸ்விச்சி. இம்மொஃ பொனும் எனும் இக்ஸ் செலவ் கிஸின்க்பின், அன்ஞட் உட் அஜ்ஜாம் பொத்திச்சி. இம்மொஃ ஏளியாய் விச்சி பின் உட் ஆள்க் கிட்டுக் கெல்ச்க் சேட்சி. ஐ ஆள்க் இம்மொஃ பொத்தி மீச்வா இட் காட்க் போயச்சி. பொடிக் கொடுத்த தோர். தின்கீன் இட் நோடின்க் அத்தோர் கொடுத்பாள் உட் ஆளம் ஆட்தி. தன்க் பிதித் பொதின்க் அம்மொஃ "என்னீன் கிட் கெல்ச் கிஸ்போளாம் உல்த்கிஸ் திட் பீதி பொச்தி. ஓன் ஏட் இக்கஷ்டம் கிஸ்பேன். பின் பொர்ன் தன்னீன் கிட்க் பீய் ஓன் சுவாமிக்ம் நின்க்ம் பாப்ம் கிலவிஷ்பினி தன் மொஃ இட் பொடத்க் சரி இல்லதீ. ஓன் தன் கெல்ச் போய்கீன் இட் ஓசனி கிஸ் தன்னீன கிட்க் பொத்சி. பின் தன்னீன் கிட்க் பொத்சி. தன்னீன கவ்வாய் ஓடிவொத் பட்றி ஒன்த்கிஸ்ஸி. பின் தன்னீன் நோடி "ஐயா, மேலோகத் உடாய்வோய் சுவாமிக்ம் நின்க்ம் பாப்ம்கார்ன் ஓய்விஷ்பினி. தன மொஃ இட் பிஷோட்பொடித்க் மரியாத் இல்லாவிஷ்பினி." இட் துக்ம்மாச்சி. பின் தன்னீன் கெல்ச்க் கிஸ்போளான் பிஷோட்த் ஒன்னி குப்பாஸ்ம் யேத்போஇட்சி. குப்பாஸ்ம் இட்டு கொடுத்சி. கொய்க் பிளி கோல்க் கொர்வ் ஏடு இட் எட்ஸி. பியாகிவோய் கொர் உட் பீஷ்கி தின்னு எட்சி. கேடாய்வோய் மொஃ உள்தாய் பொத்சி. கோஞேவோய் மொஃ கொட்ஸ்பினி." இட் சோனுமேலும் திளிமாச்சி. அத்வோக் பேர்வுட் மொஃ.. கோட்சுனு பொத்தின்க் பொள்சுதி காஸ்தும் நாரிதும் கேட்ஷி. தன் கெல்ஸ் கிஸ்போன் உட் ஆள் பிஷோட்த் இகிஸ்தின் இட் பின்தசி. அன்க் கெல்ஸ் கிஸ்போன், "நிா தன்னோன் பொத்சி. நின்னோன் சீவ்ம் பொன்ச் பொதான்க் நின்னீன பியாகிவோய் கொர் பீய்ஷ்க்தி" எட்ஸி இம்மொஃ பித்சோய் பொளிக் பீய்பொடுத்க் இஷ்டமில்லயீ. ஆஸ்னும் தன்னீன் துக்குமாச்சி. ஆன்க் மொஃ தன்னீன் போன் நோடி, "உப்பூம் நான் ஓன் நீன் கெல்ஸ்க் உடாம் கஷ்ட்மேலும் கிஸ்பினி ஓன் என் தன் கோளான் திட்பொடுத்க் ஓட் மரி உடாம் நீ தோரவி. ஆஸ்னும் நிம் பொனும் எனும் சலுங்கிஸ்வோய் இம்மொஃ பொதின்க் அம்மொஃ பியாகிவோய் கொர்வுட் பீய்ஷ் கிஷ்பி" எட்சி. தன்னீன் மொஃ போல்நோடி, "நீ எத்வுன்ம் என் கிட்ஷ் ஒன்த்பி. என் கிட்ஷஉடாய்வோய் பொனும் எல்ம் நின்தியீ கியாடாய்விச்சி எட்வோய்மொஃ ஸீவ்ம் பொன்ச் பொதின்க் உள்ளி துவர் கொடுதத் ஒன்தி." எட்சி.

[No. 123 A.K.]

TŌDA.

SONG.

Nārshān tuvarti. Natīriyār tuvarti
Mund with a temple is seen the hill with a temple is seen.

'Ishkitti tuvarti 'Ishpo tuvarti Kiarmupūf
mund with a temple is seen big temple is seen the hill with the temple

tuvarti. Kiar pukish tuvarti. Nal-
is seen. the place of worship on the hill is seen. mund with

potkar tuvarti Nalponersh
a temple (Ootacamund) is seen the place of worship (Ootacamund)

tuvarti. Pohomeda ishkomeda.
is seen. may we go for worshipping god wait for worship.

Aratman tuvarti Arokotkum
all the temples of the Todas are seen all the places having temples

tuvarti.
are seen.

Tannìn mōhk pōl nōṭṭi 'ni eḍtōn en kiṭz olḍpi en
Father son seeing you nine near are my

kiṭz uḍaivoi pōlum nintiyi kiya da'ivichchi edvoi mohk
near that is money yours that is dead that son

sīvum poḷchi poti'nk olli tuvar kodotat ōḷt' edshi.
body alive for coming good food giving good said.

TRANSCRIPT IN TAMIL CHARACTER.

நார்ஷான் துவர்தி. நாட்டிரியார் துவர்தி. ஈஷ்கித்தி துவர்தி. ஈஷ்போ துவர்தி. கியார்மூப்பூவ் துவர்தி. கியார்புக்கீஷ் துவர்தி. நல்போத்கர் துவர்தி. நல்போனீர்ஷ் துவர்தி. போஹமேடா. இஷ்குமேடா. அரத்மன் துவர்தி. அரோகொட்ம் துவர்தி.

TRANSLATION.

A village with a temple is seen. The hill with a temple thereon is seen. The mund with a temple is seen. The big temple is seen. The hill with the temple is seen. The place of worship on the hill is seen. The mund with a temple (Ootacamund) is seen. The place of worship (Ootacamund) is seen. We may go there and wait for worshipping. All the temples of the Todas are seen. All the places having temples are seen.

N.B.—Narshan, Nattiriyar, Eeshkithee, Eeshpo, Kiarmuppoof, Kiarpookeesh, Nalpothkar, Nalponirsh :—all these are the names of different places or munds.

[No. 124 A.K.]

KŌṬA.

SONG :—STORY OF MATHI.

A DIALOGUE BETWEEN A BROTHER AND HIS SISTER.

Brother:—Lālale lālale ēdago
Meaning less song expressions reeds

hōkom mādē pīs adaleiko
let us go girl cat crossed

vīdigạ óked mele māde
street crossing after girl

nāi adaleiko māde
dog crossed girl

karkl ōked mele māde
place crossing after girl

kâwk adaleiko māde
crow crossed girl

Sister :—Odllade aṇṇe múdu
Not one elder brother three

sāvunu aiko aṇṇe
omens occurred elder brother

tirugulukōme aṇṇe.
turn back elder brother.

Brother :—Anumālla māde
Not so girl

nīyum tirugulo māde
you go back girl

ēdage māde
reeds (flute) girl

otridu māde
carrying girl

vaged Mele māde
return after girl

pēiluke māde
to house girl

vadduḍude māde
after coming gìrl

tattonaḷe mãde
died girl

aiyo enga mãde
alas sister girl

ík ēnako mãde.
thus done girl.

TRANSCRIPT IN TAMIL.

லா லா லா—எட்டகே
ஒக்கோம் மாதே பீஸ் அட்டலாய்க்கோ
வீதிக்கே ஒகேட் மேலே மாதே
நாய் அடலாய்க்கோ மாதே.
கார்கால் ஒகேட் மேலே மாதே
காக் அடலாய்க்கோ மாதே
ஒட்டலாதே அண்ணே மூடு
சாவன் ஆய்கோ அண்ணே
திருகுலு கோமோ அண்ணே
அஞு மேனுமல்ல மாதே
நீகுயம் திருகுலோ மாதே
எட்டகே மாதே
ஒத்திடுமாதே வக்கட் மேலே மாதே
பயிலுக்கே மாதே வத்திட்டுதே மாதே
தத்தோ நாளோ மாதே ஐயோ அங்கா மாதே
ஈக் எனக்கோ மாதே.

TRANSLATION.

Two persons, brother and sister prepared to go out, when a cat crossed their path, then a dog crossed, and then a crow. Seeing this the sister remarked, "not one, but three bad omens did we come across, let us return." The brother did not agree, saying she might go if she cared. They attended to their work and returned home with the girl carrying reeds. On reaching home she died.

[No. 125 A.K.]

KŌṬA.

THE PARABLE OF THE PRODIGAL SON BY KIPPAS.

Oḍ āḷge yeḍ genḍ mug perdage. Avar yed
One to man two male sons born. They two

aḷe kunnāle taniyan nōsite tanade pálatu
among men younger to his father said his share

koḷvadu vadak tanake tādar veinde. Anume
due property to him give asked. Likewise

eyana tanadu vadukina, avar yeḍ aḷge pachit
father his property those two men divided

kotta Chētak naḷk pibale kuṇaḷe tanadu vaduku
gave some days afterwards younger his property

elmē sēttiuṭte dūra ūrku hoite adimme
all gathered together distant place went which

āgada kek gasittū eisiṭṭa avane inume anāmidal
forbidden things did squandered he thus in vain

samippadu piblare. Ayurke oṭṭa doḍḍa pajam
spent afterwards. To that place Tone big famine

Nattidago evankmōr dayindiram padalik āyiṭṭade.
visited to him poverty to trouble happenea.

Alakke ā yūrle oḍaldila kekkik sēdgo. Avre
Therefore in that place one man under for work joined. He

ivane panji mesiṭ va iṭṭuḍe kadga kepiṭṭa. Pajik
him pig graze to sent fields sent to pigs

koḍubadu tīne tiṭṭude oḷēm pet kaisikkom ed
given food eat joyously belly pass on even

mēlo edinke kodakbadga illade osike. Tanak buddi
if said these gives scarce went. To him senses

vadp potlega avvune enaiyan kujaḷōde pet kaisitie
came when he my father's coolies even belly pass on

sadu vāit ekom edmale. Anēke iyē pētige iṭṭe
strong are are when so. I alone here for belly suffer

thavakbadu enakke. Anume tarne tanaint ke
and die why. Therefore at once his father to

kaḍḍur hoit ane devarkme enainkume virod gazhiṭṭe
journey went I to God to my father against died.

Pāpam gazhipodule avan mēyin eddurepad like
Sin did (committed) his son to say so

mārjadi uḷvon anume aḷḷaipe. Enne avardu
status possess no has become. Me his

kekkarnode oddal sēttkonge unisite tanaintuk vattit
as servant one entertain thinking to his father came

sediṭṭa. Kadadure valdūram vad piblare tan
reached after starting long distance came subsequent his

aine kadda. Avrē manas erigiṭe ōsir vadte dodadude
father saw. He heart melted ran came embraced

manicha. Adan piblare tanaiyan nosiṭṭe eiya āne mē
felt joy. That after his father seening father I high

lōgatuḷ vadē einuk mindlare tanak mindlare
world existing to father before your presence

papagaranaipe Nimēin iṭṭure arlike marjadi
sinner became. Your son to say to be called status

illaipe iṭṭure visangiksa. Aṇ mele avanaine kekkarn
has, lost. saying felt sorry. Then his father servant

hattude pāsane uḷvadu virad ettitva dutte avankē
called superior existing dress bring come said to him

pevu gasitāre kaik modarme kalk metme idu
dress said to hand ring to legs slippers place

eddir bayiddare porāle kurl chachite pabbam
said fat calf killed festival

gazhiṭe oḷḷi piriavaiṭ ekom edare tadikkiṭpadu mēina
did good joy became said dead said to be son

usurōde vaddita. Kettibadu maina sikiko iṭṭude elmer
with life came. Lost son found out all

pāsānit eddar ājāmile gadēlibbadu dod mein
rejoy were when was in field elder son

paisārike vadup podale kōlit vadume
near home came when sing

atusvadume kēvic kētte anadu kekkarane od aḷe
praying car fell his servant one man

atute edilme yēnka eddit venda. Alke kekkarane
called all these why for asked. To which servant your

nigral vaduk edra avane usurōde tirigit vaduk
brother has come he with life again come

editai nin aine padar kurl chachiṭe pabbam
for having your father fat calf killed festival

gēso edda. Avanku kopam vadute peik ōgalik
doing said. To him anger came house to go

mans illaiko. Alke avan aine vadute avane
mind was not. Therefore his father came him

hāda Alk avan meyyine marpaṭṭe enda nāḷ
called. To him his son in reply for long days

iddire anai nimad madige mirade ithanalla anē
remained I your order not transgressed was I

en nund udde pasaneidida iddanike oḍ aḍ
my friends with to enjoy be one sheep

mēriyam enage tard eddike ninnad vaduk elme
young even to me not given your property all

āgada kek gagite samadibadu mayine vadippodale
improper ways did spoil (wasted) to son when come

avanike padda kurl chachibi edda. Than ainin
to him fat calf killed said. His father

maini nosite nī ālkumare ennodulvi endu vaduk
son seeing you always with me live my property

elme ninade. Tatik edrē uniche kaytibadu
all yours. Dead having thought lost (as having)

nigarale usuródu sikibaite pabbam gasipadu olliḍu.
your brother with life found out festival doing is right.

TRANSCRIPT IN TAMIL CHARACTER.

ஓட்டாள்கெ எயிட்கண்டமொக் பிர்தாரெ. அவரெயிட்டாள்ளெ குளுளெ தன்னையன் நோஸிட்டெ தனதெபாலத்துக் கொள்வது வதுர்க்கு தன்க்கெ தாடற்வெயிந்தா. அனுமே ஐ னேதனேத்வதுக்கினெ அவரெயிட்டாள்கெ பத்தர்சிட் கொட்டா செடெக் நாள்க் பிப்பாலெ குளுளெ தனத்வதுக்கெல்மே சேத்தியுட்டெ தூா. மூர்க் ஓயிட்டெ அகின்னெ ஆகாத கெக்கெஸிட்டெ அபிஸிடா. அவுனே இனுமே அணுமிதல் சபீர்பது பிப்பலாரெ ஆயூர்க்கெ ஒட்ட தொட்டபஜ்ஜம் வத்திடேதெ இவன்க்மோர் தயிந்திரம் படஸிக் ஆயிட்டதே. ஆலக்கெ ஆயூரிலெ ஓட்டாளத்திலெ கெக்கிக்சேதா. அவுரெ இவன்னெ பஜ்ஜி மேச்சிட்வா இட்டிடெ கத்க் கேபிட்டா. பஜ்ஜிக்கொடு

பது நீனெ திட்டுடெ ஒளேம் பெட்கைசிக்சோம் எட்மேலோ இதின்கெ கொடக்போன் இலாதெ ஒஸிக்கொ. தன்க்புத்திவத்ப்போத்லெ அவுனெ எனையன் கூஜாளோடெ பெட்கை சிட்டெசது வாயிட் இகோம் எட்மேலெ ஆனேகெ ஈயே பெட்டிகியிடெ தவக்பது எனக்கெ. அனுமே தற்னெ தனைன்த்கெ கட்துற்ஒயிட் ஆனே தேவர்க்குமெ எனையனுக்குமெ விரோகம் கெஸிட்டெ பாப்பம் கெவரிப்போத்லெ அவன் மேயின் எட்டுரெ பட்த்லிக்கெ மார்ஜாதி உள்வேன்னுமே அல்லாயிபெ என்னெ அவர்து கொக்காரனோடு ஒட்டர்ன் இட்டுடெ சேத்கோன்கெ இட்டுடெ உனிசிடெ தனைன்த்துக்வத்திட் சேதிடா. கடதுரெ வல்தூரம் வத்த பிப்பலாரெ தன்னைன்னெ கட்டா. அவுரெமனஸ் எரிகிடெஒசிற் வத்துடெ தொடதுடெ மணிச்சா. அதன் பிப்பலரெ தனையன் நோஸிட்டெ ஐயா ஆனே யேலோகத்திலுள்வதே அய்னுக் மிந்தலாரெ தமக் மிந்தலாரெ பாபகார்ணுயிபெ நிமேயின் இட்டுரெ ஆர்லிக்கெ மர்ஜாதி இல்லாயிபெ இட்டுரெ விசன் கெஸ்ஸா. ஆன்மேலெ அவனைனெ கெக்காரன் ஹாத்துடெ பாசனெ உள்வது வெருடெ எத்திட் வாத்திட்டெ அவன்கெ பேவ் கெஸிட்டாரெகைக் மோதாமே சால்க் மெட்டுமெ இடு எட்டிர் பயிதாரெ பூதார்குற்ல்சச்சிட்டெ பப்பம் செஸிடெ ஒள்ளிபிரியா வாயிட் இக்சோம்மட்டாரெ தத்தீக்கிட்பது மெயினெ உஸ்ரோடெவத்திடா கெட்டிபதுமெயினெ சிக்கிர்கொ எட்டுடெ எல்மோர்பாசாணி ஆயிட்டெ இத்தாரெ ஆஜாமிலெ கத்வித்பது தொட்மெ யினெபயிசார்க்வத்திப்போத்லெ கொள்ளேயிர்தவதுமே ஆட்டாஸ்வதுமே கெவிக் கேட்தெ. தனுதெ செக்கான்னெ ஒடாள்னெ ஆஜுடெ இதல்மே என்கெ எட்டுடு வெயிந்தா. அல்க்கெ தெக்கார்ன்னெ கிக்கிருள் வத்துக் எட்டிரெ அவுனெ உசுரோடெ ஓளாம் திரிகியுட்வததுக் எட்டிடெ நின்னையனே பாதார்குற்ல சச்சிட்டெ பப்பம் கெஸேஸா எட்டா இவன்க்மோ கோபம்வத்திடெ பயிக் ஓகலிக்மனஸ் இல்லாயிகொ அல்கே. ஆவனைனெ வத்திடெ அவன்னெஹாதா. அலக் அவன் மெயின்னெ மற்பட்டெ எனதல் நாளத்திரெ ஆனெ நிமித்மாத்கெ மீராதெ பாடுபட்டேன் ஆனெ எனது கோட்டா ளோடெ பாசனியாயிடெ இத்தேனிக்கெ ஒட் ஆடு மேரியோமே என்கெ தாராதித்திகெ அல்கெகிமித் வதுக் கெல்மெ ஆகாதகெக் கெஸிட்டெ சமித்பது மெயினெ வத்திப்போத்லெ அவன்கெ பாதார் குற்ல் சச்சிபி எட்டா. தனைனெ மெயின்னெ நொஸிட்டெ நீ எல்க் மேரே என்னோடெ உள்வி எனத்துள்வதே வதுக்கெகமே நின்னிதெ தத்தீக் கெட்டுரே உனிசெ செட்டிபது நிக்கிராலோ உசுரோட் சிக்கீயன்க் ஆயிடெ பப்பம் கெஸிப்பது ஒளதெ எட்டா.

[No. 126 A.K.]

KASAVA

THE PARABLE OF THE PRODIGAL SON.

Ōr appanku rendu makka. Sinnamaga appanē bāga
A to-father two sons. Younger son his father share

kēṭṭa. Osi dina ird'hiṭṭu vaduk erdu ōr dēsattuk
asked. Some days elapsed (he) fortune taking one to country (he)

pōyṭṭa. Vadukē avan eḍtpōy hāl māḍivuṭṭa. A
went. The fortune he took squandered (did). That

vūrlē ōr pañjā vanduṭṭadu. Pañjā vandu ōr
in town a famine came. Famine no coming one

gauḍanki vaduku kēykka pōnān. Pandi mēykkatku
of a wealthy man work to ask went. Pig to rear (graze)

vuṭṭā. Pandi koḍukka tavuḍāru tiṉkaṉa entarayu,
entertained Pig given bran at least can eat even granting

adu sikkadē, pōtu. Taṉku budd'hi vandappo namad
it scarce went To him senses when came our

appan tōṭṭat irkka āḷkku sikra puṭṭu namakku
father garden engaged servants get food to me

sikṭu. Nenatu appan tāṉkē pōnān. Vazhilu pōgappó
will get. Thinking father place went. On the way when going

'namad appanku togātku nānu dirāpati seyduṭṭe.
"our to father to God I ingratitude have done.

Avanu nanagê appa andu pōvadakkē musaḍu
He to me father saying to go face

illa. Avan voṭṭali irka jitakārā mākē nánē ōr
no (I have none). He (him) under is paid servants like myself one

jiṭakāranen. Nenatū appan tākē pōyitā. Attāldū dr
paid servant. Thinking father's place went. Some distance

pāgaṭṭē appana kaṇḍuṭa. Appā magana tabbi koṇḍā
on going father saw. Father (his) son embraced.

Magan sollurān "togātkum ṉinàkum pāpi āgiṭēn.
Son says to God and to you sinner have become.

Nin maga eṉgartuy enku oggē illā." Dukk'hā māḍidā.
your son to sa to me status have none." Sorrow felt.

Appā tan voṭṭili irppa āḷku solli maiku baṭṭē kālku
Father his house was to servant said to body cloth to leg

kerā kaiku mōtira ikki kotuva māḍu kondu
sandals to hands (fingers) rings placed fat cow killed.

habbā māḍitā. Satpōna maga sikkiddakkāgi kāṇāda
festival did. Dead son regained lost

maga sikkiddakkāgi santōsha māḍna.
son regained joy did.

Appò biliya maga gaddē erda voṭṭikē vartirdā
When elder son field from home was coming

varagappā āṭṭamu saddamu katil vundadu. Nana oṭṭē
when coming play and noise in ear fell. His house

āḷki id enna endu kēkkappō oṭṭē āḷ sonnāru
servant this what when asking house servant said.

"Nin tambi vanduṭṭa. Niyat appa mādē art habbá
"Your brother has come your father. cow killed feast

mādukāru. Appō maga sinat konḍā. Voṭṭēki pōgamāṭṭa.
is doing. When son angry got. Home would not go

Appā pōyi voṭṭēki vā enda. Niyat tav nān iddu,
Father went home come said. You with I stopped

Ni sonna vaduku ellā oppasi, irdavanku sangaḍakārku
you said work all carried-out, who stops my companions

santōsha paḍuva ōr āḍ mari kekkaṭē tardē
joy (happiness) to feel one sheep young even without

pōyi allā? Ninna vadukina nāśa māḍiṭṭu vandavanku
giving is it not? Your fortune spoil having made who has come

ōr sukada kandu iṭṭē. Kaḍakka vaduku ellavu
one healthy calf killed. Existing fortune all

niyatē. Satpāna tammā usurōḍē vandadugāgi habbā
yours. Dead brother with life having come for feast

māḍōdu nija.
doing necessary.

TRANSCRIPT IN TAMIL.

ஓர் அப்பன்கு ரெண்டுமெக்க. சின்னமக அப்பனே பாகா கேட்டா. ஓசி
தின இர்த்திட்டு வதுக் எர்து ஓர் தேசத்துக் போய்டா வதுவே அவன்
எட்த்போய் ஹால் மாடி வுட்டா. ஆ ஊர்லே ஓர் பஞ்ஜா வந்துட்டது.
பஞ்ஜா வந்து ஓர் கவுடன்கீ வதுகு கேய்க்கு போனான். பந்தி மெய்க்கத்கு

வுட்டா. பந்தி கொடுக்க தவுட்டாரு திங்கண எந்தரயூ அது சிக்கதே போது. தன்கு புத்தி வந்தப்போ நமத் அப்பன் தோட்டத் இர்க்க ஆர்கு சிக்ர புட்டு நமக்கு சிக்து நெனது அப்பன் தாவ்கே போனுன். வழிலு போகப்போ "நமத் அப்பன்கு தொகாத்கு நானு திராபதி செய்துட்டே." அவனு நனகே அப்பா அந்து போவதக்கே முசடு இல்லா. ஆவன் வொட்டலி இர்க ஜீதகாரா மேகே நுனே ஓர் ஜீதகாரனென் நெனது அப்பன் தாகே போய்டா. அத் தால் தூரா போகட்டே அப்பன கண்டுட. அப்பா மகன் தபிப் கொண்டா மகன் சொல்லுரான் "தொகாத்கும் நினகும் பாபி ஆகிடேன். நின்மக எங்கர்து என்கு ஒக்கே இல்லா" துக்கா மாடிதா. அப்பா தன் வொட்டிலி இர்ப்ப ஆள்கு சொல்லி மைகு பட்டே கால்கு கெரா கெய்கு மோதிர இக்கி கொதுவ மாடு கொந்து ஹப்பா மாடிதா. சத்போன மக சிக்கித்தக்காகி காணுத மக சிக்கித்தக்காகி சந்தோஷ மாட்ந.

அப்போ பிலிய மக கத்தே எர்த்த வொட்டிகே வர்த்திர்த்தா. வர்கப்போ ஆட்டமு சத்சமு காதில் வுந்தது. நன ஒட்டே ஆள்கி இத் என்ன எந்து கேக்கப்போ ஒட்டே ஆள் சொன்னரு "நின் தம்பி வந்துட்டா. நியத் அப்பா மாடே அர்த் ஹப்பா மாடுகாரு. அப்போ மக சினத் கொண்டா வொட்டேகி போகமாட்டா. அப்பா போய் வொட்டேகி வா எரதா. நியத் தாவ் நான் இத்து நீ சொன்ன வதுகு எல்லா ஒப்பசி இர்த் தவன்கு சங்கட கார்கு சந்தோஷ படுவ ஓர் ஆட் மரி கெக்கட்டே தர்தே போய் ஆல்லா? நின்ன வதுகின நாசர் மாடிட்டு வந்த வன்கு ஓர் சுகத கந்து இட்டே கடக்க வதுகு எல்லவு நியதே. சத் போன தம்மா உசுரோடே வந்தது சாகி ஹப்பா மாடோது கிஜ.

[No. 127 A.K.]

KASAVA

SONG BY BOMMAH.

1. Haṭṭili hasagikki koṭṭagili musagikki
At home drawings (with white powder) made in the room dressed

Rāgia kalla kivigikki. Heṇṇinavaravvē rājabitige
Ragi (grinding) stone ear put. bride's mother to public street

yeḷatu hāki.
dragged.

2. Chapprata hattili chippaḍake biddadē appukālūḍi
(In) Pandal house nut is strewn with bended knees

āyavalē. Appu kālûḍiya heṇṇinavaravvē kappē mari
is picking. Bended knee with Bride's mother frog young

endu tuḷudāra.
as was trodden.

3. Kajjāya suṭṭu kijjurikē sikk'hāki uddadi tintu
Bun prepared to the roof inserted gladly eat

eli Sunḍa heṇṇinavaravvē kijjurge bāya biḍuṭṭavaḷē.
rat Bride's mother to the roof mouth opens.

4. Aḍḍarumāla oḍḍagi suttikonḍu oḍḍar bidili tiru-
Crosswise turban big tying odda (mason) street is

guva bāvainōrgē heṇṇu koḍutāne embōvru motalilla.
roaming to bridegroom's father bride shall give who say no one.

5. Haḷḷa niriṅ aḍuge guñḍi niriña tāna tippē
Stream in water cooking pool in water bathing dunghill

niriña japatāna bāvaiñavara kepre mél hoḍadu
in water prayer bridegroom's father's cheek on slap

yeḷatañña i.
and drag him.

6. Sōbañake mundē tā bandā toka tōṇi bāgal
Marriage before she came. Huge figure door

hiḍiyadu. Mane hiḍiyadu heṇṇinavaravvē bāgala
would not hold. House would not hold bride's mother door

timudu yeḷatañni.
after pulling down drag (her).

7. Irul̤l̤i huvāda irul̤l̤i palanāda. Irul̤l̤i yeraḍu
Onion flowered onion yielded fruit. Onion two
kāyāda. Jakkal̤l̤i ūra niṛu kaṇṇir yelathaṅṅi
(yielded) fruits Jakkalli village watering eye (she) drag
hasaimēkai.
to the platform.

8. Bel̤ul̤l̤i huvāda bel̤ul̤l̤i palanada bel̤ul̤l̤i yeraḍu
Onion flowered onion yielded fruit onion two
kāyāda elasaṭṭi ūra bel̤u kaṇṇunir yel̤ataṅṅi
(yielded) fruits elasatti village white watering eye (tears) drag
hasaimēkai.
to the platform.

TRANSCRIPT IN TAMIL.

பொம்மன் தகப்பன் பெயர் முண்டி, பொம்மன் மகன்.

1. ஹட்டியில் அசகிக்கி கொடகையில் முசிகிக்கி ருகியகல்கிவிகிக்கி எண்ணவர் அவ்வே ராஜிகபீதநீழெதாக்கி.

2. சப்பரட்டியில் சிப்படக்கைபித்ததே அப்புகாலககி ஆயவளே ஆய எண்ணவர் அவ்வவே கப்பைமரிஎந்து துளுதாரே.

3. கஜாய சுட்டு கிஜ்ஜிருகே சிக்காகி உத்தாடி திந்த எலிசுண்ட எண்ணவர் அவ்வர் கிஜ்ஜிர்கே பாய்பிடித்தவளே.

4. அட்ருமால் ஒட்டாயி சுத்துகுண்டு ஒட்டர் பீதியில் தெரிகபாயவ்வ நவகே எண்ணு கொடுத்திணிப எம்மவரு முதாலில்வர்.

5. அள்ளநீருநநிகே குண்டிநீருனதாள திப்பநீருள ஜப்தாள பாவய்யல ஆவருகே கப்பரைமேலே நடது எழதன்னி.

6. சோபாகைமுந்தே தரபந்தெதாக தோணிபாக விடியுமனே இடியலு பரகாலதிமது ளளத்தன்னி.

7. ஈருள்ளிஆத ஈருள்ளிபலநாத ஈருள்ளி இரடுகாய்ஆதா ஜக்கன்னிஊர நீருகண்ணு கண்ணீர் எளதன்னி அசைமேகை.

8. பெள்ளுள்ளி ஊ ஆதபெள்ளுள்ளி பலநாத பெள்ளுள்ளி இரடுகாய் ஆதா எலசட்டிஊர பெருகண்ணுநீர் எளுதண்ணி ஆசைமேகை.

TRANSLATION.

This is a song by which both parties to a marriage cut jokes at each other.

The house is decorated, the parties are dressed. The bride's mother is brought to the public street with the grinding stone as an ornament in her ears,

Betelnut is strewn in the pandal and the bride's mother is picking them with bended knees. The bride's mother who was picking with bended knees was trodden over.

Bun (edibles) were prepared and hidden in the roof, rats eat it and the bridegroom's mother is looking for it with open mouth to the roof.

The bride's father is roaming about the odda street in search of brides with a big turban on his head. There is none to offer bride.

The bridegroom's father prepared his meal in the water of the stream, bathed in water of a pond and offers his prayers in the water on a dung hill, drag the bridegroom's father who is offering prayers in dung hill water after slapping on his cheeks.

The bride's mother came before the marriage. She was a huge figure. The door would not hold her and the house would not hold her. Drag the bride's mother after removing the door.

The onions blosom, the onions yield and so the two eyes of the bride's mother are ripe and watering. Drag the bride's mother with watering eyes to the pandal.

[No. 128 A.K.]

IRULA (THE NILGIRIS)

THE PARABLE OF THE PRODIGAL SON.

Oru ammake rendu siruva irukkina. Chinnamma
One father (to) two sons were. younger one

ammanai pattu nanay bagattay pangi tandi-biḍu,
father seeing, my share divide give

ena kaṭṭay. Amma pangittirgay. Vondu Nāligay
so said. Father divided gave. one day

piragay yeḍuttukonḍu dūra dēsa poiviṭṭa. Dūra dēsa
after taking (it) far off place gone. Far off place

poi virda silavoo-sayidu-bitta. Silavoo-sayidapiragay
going extravagantly spent away. wasting after

oru biḷia panja bandu-biṭṭadu. Avaney daridira
one big famine came. He poverty

piduttu-viṭṭirukkina. Ah dēsattiley vortanuku aḷayı irukkina.
stricken with. That place in one to servant became.

Alayi irukkaṭṭi ava panni mēga gaddayiku
Servant becoming he pig to graze field to

poyirukkina. Panni maichakku irukkaṭṭi vayir kadittu
sent. Pig grazing while stomach hunger

irukkina yi pannigu tanda pittu nanakku tanda, na
suffered. this pig (to) given food me to if given, I

tinnu irukkay. Adu tar gadukku alillay. Tanakku
would eat (and) live. That to give nobody. To him

butti varagatti ava tana ammakūda irukka cooly-aḷḷ
advice when come he his father with remaining coolies

kūda vayiru valattaṭṭi bala irukkaṭśi na māttira yi
even stomach living strong becoming I myself this

iḍa yi mādiri vayiru kaḍikkina nā sāgay. Anagi
place this manner stomach suffering I dying. But

ippodey ammake na pogay. Ammanukku sāmikku virdaga
now to father I would go. To father to god enmity

sayidirukkay. Nā ammanukku nā magā enru sollu-gakku
made I to father I (am) (his) son so to say

nāchiga varu gudu. Ammakooda cooly-aḷḷ ganaka
shame coming. Father with coolies along

nānumirukkaṭṭi, ninaittu-pākka ammāniḍa vandu sērugakku
if remained thought-so to father came to join

amma vegu dūra padi vayikku vandirukka. Ammanai
father very far half way coming father

kanḍay. Manāchu murintu vodi vandu nanai kanḍu tappi
saw Heart pitied ran came me seeing embraced

muttu sandōsha māḍi kūtikonḍu pōyina. Aduku-piragay
kissed glad became taking along went. Afterwards

amma pāttu, aiyyoh ! Nanuku māla sāmiku nana
father looking Alas I above God my

ammage mundi virdaga maḍi-viṭṭirukkay. Tana maga
father preserve enmity made. Your son

enru sollugakku seriyalla enru viśanittirukkina. Ana
so to say right not so regretted. But

amma kūli aḷai tanduvandu bilia seelai tanduvandu
father coolies brought big cloth brought

udutiyagakku. solga. Kaikku mōdira kālugu seruppu
to wear said. In hand ring on leg slippers

ekkiya solga. Kommai kannu aruttu virundu mādi
to put said. Fat calf killed feast made

sanḍōsha Mādina. Settu-pōna maga kaiku vandu-
glad became. Dead and gone son in hand

sikkirukkina Voondu-pōna maga kaiku sikkiviṭṭa enru aḷ
caught fallen son to hand caught so all

ella sandōsha māḍirukkina. Appoh gaddailirunda bilia
men glad became. Then field in was elder

maga kureku varugātti. Pāṭṭu paḍugadu, kūttu āḍugadu
son to house while coming. Songs singing, dance playing

kāḍilay kēṭṭirukkina. Tana āḷay idu yenna. kūttaḍugaru
in the ear heard. His men this what dancing

enru solga. Adu vēlaikāra nina tambi vanduviṭṭi rukkaṭṭi
so asked. That servant your brother having come backi

Ni tambi usirōḍu vanḍirukkaṭṭi ne amma oru komma
your brother alive having come your father one fat

kannu aruttu oru virundu madakki enru solga. Avanuku
calf killed a feast making so said. He

kōba vandu kūreku varagillay. Adukku piragay amma

anger got to house did not come. That after father

vandu avanai kenjina. Adukku bili yamma veru paichu

came him begged. To which Elder son in other words

solray. Na ninaku virdaga illamey nina paychilay

remonstrated. I to you enemity without in your words

irundirukka. Na sinaigidagaru yellakku sandōshamāyirukka

remained. To my friends all to be glad

oru āṭṭukuṭṭi kūda ninu taragillay. Nina sottella

one kid even you did not give Your all properties

virday kondupoi silavu maḍinanukku irunda

extravagantly taking spent for having (spent) remaining

kommai kannai konnu-vittirukkay enru solga. Amma

fat calf killed so said. Father

bilia Maganai pattu nina yeppōdu nannuḍai irukkay.

elder to son looking you always me with remained

Nane sottella nimakkuda kiḍakkudu. settupóna

my properties all yours lying. Dead and gone

gindu ninita un tambi voondu pōna un tambi usirōdu

so thought your brother fallen gone your brother alive

vandagayi virundu māḍatāku niyāyata enru solga.

having come feast making just so said.

TRANSCRIPT IN TAMIL.

ஒரு அம்மகிரண்டுசிருய இருக்கிறு. சின்னம்ம அம்மனை பாத்து நன பாகத்தே பங்கி தந்திபிசென கெட்டே. அம்மா பங்கி கொடுத்திற்கே ஒள்ளி நாளுகு பிரகே எடுத்துகொண்டு தூரதேச போய்விட்டா. தூரதேச போய விர்த சிலவு செய்துபிட்டா. சிலவு செய்த பிரகே ஒரு பிலிய பஞ்ச பந்துபிட்டது. அவனே தரித்திர பிடித்துவிட்டிருக்கின. ஆ தேசத்திலே ஓர் தனக்கு ஆளாயிருக்கிறு. ஆளாய் இருக்காட்டி அவ பன்னி மேக கத்தைக்கு போயிருக்கிறு. பன்னி மேய்ச்சாக்கு இருக்காட்டி வயிரு கடித்து இருக்கின. இ பன்னிகு தந்தபிட்டு நனக்கு தந்த காதின்னு இருக்கே. அது தர்காதுக்கு ஆளில்லே. தனக்கு புத்திவரகாட்டி அவ தன அம்மகூட இருக்க கூலி ஆன்கூட வயிரு வளுத்தாட்டி பல இருக்காட்டி நா மாத்திர இ இட இமாதிரி வயிரு கடிக்கிறு நா சாகே. ஆனகி இப்போதே அம்மனுக்கு நாபோகே, அம்மனுக்கு சாமிக்கு விர்தக செய்திருக்கே. நா அம்மனுக்கு நாமக என்று சொல்லுசாக்கு நாச்சிக வருகுது. அம்மக டகூலிஆள் கனக

நானுமிருக்காட்டி நினைத்து பாக்க அம்மனி— வந்து செருகாக்கு அம்மே வெகுதூர பாதி வயிக்கு வந்திருக்க அம்மனை கண்டே. மனசு முறிந்து ஓடி வந்து நனை கண்டு தப்பி முத்து சந்தோஷ மாடி கூட்டிக்கொண்டு போயினு அதுக்கு பிறகே அம்மே பாத்து ஐயோ! நனுக்கு மேல சாமிக்கு நன அம்மாகி முந்தி விர்தக மாடிவிட்டிருக்க. தன மக என்று சொல்லு காக்கு சறியல்ல என்று விசனித்திருக்கே. ஆளு அம்ம கூலி அளே தந்து வந்து பிலிய சீலே தந்துவந்து உடுதிய காக்கே சொல்க. கைகு மோதிரா காலுகு செருப்பு எக்கிய சொல்க கொம்மை கன்னு அருத்து விருந்து மாடி சந்தோஷமாடினு. செத்துபோன மக கைகுவந்து சிக்கிருக்கினு ஓந்துபோன மக கைகு சிக்கிவிட்டிருக்கினு என்று ஆளெல்லா சந்தோஷ மாடிருக்கினு அப்போ கத்தைலிருந்த பிலிய மக கூரைக்கு வருகாட்டி பாட்டு பாடு காது கூத்து ஆடுகாது காதிலே கேட்டிருக்கின தன ஆளே இது என்ன கூத்தாடு காரு என்று சொல்க அது வேலைகார நின தம்பி வந்துவிட்டிருக்க. நீ தம்பி உசிரோடு வந்திருக்காட்டி நி அம்ம ஒரு கொம்ம கன்னு அறுத்து ஒரு விருந்து மாடாக்கி என்று சொல்க அவனுக்கு கோபவந்து கூரைக்கு வருகிலே அதுக்கு பிம்பே அம்ம வந்து அவனே கெஞ்சினு அதுக்கு பிலியம்மா வேறுபேச்சு சொல்றே. நா நினகு விர்தக இல்லாமே நின பேச்சிலே இருந்திருக்கே. ஈ சினேகிதகாரு எல்லாக்கு சந்தோஷமாடிருக்க ஒரு ஆட்டுக்குட்டி கூட நினு தருகஇல்லே. நின சொத்தெல்லா விர்திகொண்டுபோய் சிலவு மாடினு னக்கு இருந்த கொம்மே கன்னே கொன்னுவிட்டிருக்கே என்று சொல்க. அம்ம பிலிய மகனே பாத்து நினே எப்போது கன்னுடே இருக்கே நனே சொத்தெல்லா நிமக்குதா கிடக்குது. செத்துபோன கின்துகினித்த உன தம்பி ஓந்துபோன உன்தம்பி உசிரோடு வந்தகாயி விருந்த மாடதாகு நியாயதா என்று சொல்க.

[No. 129 A.K.]

KURUMBA.

THE PARABLE OF THE PRODIGAL SON.

Vondu appage yeraḍu makka uttiḍaroo. Ah Kunna
One father two sons were. The younger

koosoo appanai noḍitoo nanoo baganey pangi ta yenta.
son to father said, my share divide give said.

Ah matiriga appa pangi koṭṭoobooṭṭa. Vosi dinaga
That manner father divided gave. One day

inthaḍu kunna koosoo tana sottella yetigunu oru dōra
after younger son his wealth taking a far off

dēsa voigibuṭṭa. Vosi dinavaga birtevey sottella kali
place went. Since then wasted wealth all empty

maḍibuṭṭa. Ava berta silavō maḍi intaḍu oru ṭoḍḍa
made. He waste spent made while a big

panja banta. Evanukku appāra daridira eḍutubuṭṭattu
famine came. Him great poverty got.

Ah desagala vobba kelsakkoo idda. Avanai handi
That place under one for work remained. Him pig

mēsi bā endu gaddaikoo buṭṭu-buṭṭa. Appāra hoṭṭai
to graze came so to field sent. great stomach

hásittatu. Ye handi koḍa hittu enagai tandāray
hunger suffered. This pig given food to me if given

na paddikkinay enthu unita. Adu tappadoo obbaru illay
I would live so said. That to give no body.

Yenakku eiga dan buttī bandu ennappa kooly-āḷḷ
I now only advice came my father coolies

oṭṭukku hiṭṭu tindo. Avarukku bala irattiday. Na eisagella
all food take. Them strength have. I thus

kashtapaṭṭu hoṭṭaga appara āsu iḍutu settay. Agavē
suffer stomach great hunger caught dying. Therefore.

appāsāry vōnai. Na samigu appagu virōdaga maḍibuṭṭay.
to father go I to God to father enemity made.

Enna appā magā embadukku niyaya kanēy. Seri
My father son to say just nil. Alright

na appakooḍa coolykāra mathiri enna biyali unitu
I father's coolies as I remain saying

appāsāray bandu ejjina. Aga iḍa dāriga bannay
to father came to join. Therefore half way came.

Appavoo eiḍa dārikku bandu-buṭṭa. Ava mana ventu
Father half way came. His heart melted

voḍi vantu dappikaṭti kanjōga maḍina. Aga maga
ran came embraced joyous became. That son

appanai nōḍi sāmiku appāku munday virōta
father looking to God (and) to father presence enmity

maḍibuṭṭay appanukku na maga entu hōguva-tuga yogi
made to father I son thus to say justice

yalla entu na unitay. Appa vondu koolyāḷa buṭṭu vondu
nil so I said. Father a cooly called one

doḍḍa sēlay hottu--bandu kaṭṭina. Kai ungara kāluga
big cloth bring clad. Hand ring on leg

kēra ikkida. Vondu gobbu kannu koidu viruntu mādi
slippers put. One fat calf killed feast made

sandōsha māḍina entu unita. settava maga usurōḍu
joyous became so said. Dead son alive

bandu-buṭṭa. Hoda maga bandu seitu-butta enatay yellāroo
returned. Gone son came joined so all

sandōsha agaittattu. Aga gaddayilidda doḍḍa maga
glad became. Then from the field elder son

manega bappaṭṭa alli aṭṭavoo battavoo kiviyōgay
homeward coming there playing singing in the ear

kēppaṭṭah. Idu yānaga endu tanai gelsakkaranay iḍutu
heard. This why so his servant called

keta ninna tamma bandu-buttattu. Ava usurōdu tirigi
asked your brother came back. He alive back

banḍa-dugiya nina appa doḍḍa dana kondhu virunthu
having come your father fat cow killed feast

ākkiyattu. Avanukku appāra china bandu managu kūda
made. Him great anger got to house even.

vōga manasu illay Aga appā bandu kenji maneku
to go mind not. Then father came begged to house

bā yenna karda. Aduga kūsu ninaga. birōda illaday
come so said. For that son to you against without

appāra kāla idday. Appāra kala iddu enanagu
long time remained. Such long time remaining me

sinaygitakarkoo ni kodu illay. Nina sottella nasamāḍi
friends you gave not your properties wasted

banda maganukku gobbu kannu nina kondubuṭṭa endu
returned to son fat calf you have killed so
yēgina. Appa magana helutu ni yēgu dina iddaray.
said. Father to son said I so many days remained
yenna badukella ningadu. Sēttu-buṭṭa enda koosu tappi
mine properties all yours. Dead thought so son gone
voga tamma usurōdu bandubuṭṭa. Enaga virundu
ran away brother alive returned. Therefore feast
ākkiyaday niyāyada.
made just is.

TRANSCRIPT IN TAMIL.

ஒன்து அப்பகு இரடு மக்க உட்டிதாரு. ஆ குன்ன கூசு அப்பனே நோடித்து என்னே பாசனே பங்கிதா என்தா. ஆ மாதிரிசா அப்பா பங்கி கொட்டு புட்டா ஒசி தினகா இந்தாடு குஎள கூசு தன சொத்தெல்லா எதிகுணு ஒரு தூர தேச வோயகிபுட்டா. ஒசி தினவாக பிர்தவே சொத்தல்லா காலி மாடி புட்டா. ஆவ பொர்த சிலவு மாடி இன்தாடு ஒரு தொட்ட பஞ்ச பந்தா. இவனுக்கு அப்பார தரித்திர இடுத்து புட்டாத்து. ஆ சேத கலா ஒப்ப கெலச்க்ரு இத்தா. அவனே ஹூந்தி மேசி பா என்து கத்தேக்கு புட்டு புட்டா. அப்பார ஹொட்டே ஹூசித்தாத்து. இ ஹன்தி கொட ஹிட்டு எனகே தந்தாரே நா பதிக்கிம்ன என்து உனிதா. அது தப்பது ஒப்பரு இல்ல. எனக்கு ஈகதான புத்தி பந்து என்னப்ப கூலி ஆள் ஒட்டுக்கு ஹிட்டு தினதோ. அவருக்கு பல இரத்திரே. நா ஈசகல்லா கஷ்டபட்டு வொரட்ட க. அப்பார ஆசு இடுத்து சததே. ஆகவே அப்பாசார ஒனே. நா சாமிகு அப்பாகு விரோத க மாடி புட்டே. என்ன அப்ப மக எம்பதக்கு நியாய சாணே. சறி நா அப்ப கூட கூலிகார மாதிரி என்ன பியலி உனித்து அப்பா சாரே பந்து எஜ்ஜிணு. ஆக இடதாரிகா பனனே. அப்பாவு இட தாரிக்கு பந்து புட்டா. அவமன வென்று ஓடி வந்து தப்பி கட்டி கஞ்ஜாக மாடிணு. ஆக மக அப்பனே நோடி சாமிகு அப்பகு முகதே விரோத மாடி புடடா. அப்பனுக்கு நா மக என்து ஹோகு வதுக யோகி யல்ல என்து நா உனித்தே. அப்ப ஒன்து கூலி ஆள் புடு ஒன்து தொட்ட சீலே ஹூத்து பந்து சட்டிணு கை உங்கரா காலுகு செரா இக்கிதா. ஒன்து கொப்பகனு கொய்து விருந்து மாடி சந்தோஷ மாடிணு என்தி உனித்தா. செத்துவ மக உசுரோடு பந்து புட்டா. ஹோத மகா பந்து சேத்து புட்டா எனதே எல்லாரு சந்தோஷ ஆக இத்தாத்து. ஆக கத்தையிலித்த தொட்ட மக மனேக பப்பாட்ட அல்லி ஆட்டாவு பாட்டாவு கிவியோ ேக கேப்பட்டா. இது ஏனக என்து தனே கெல்சாகா ரனே இடிது கேத்தா. நீன தம்ம பாது புட்டாத்து. அவ உசுரோடு திரிகி டந்தது காகிய நீன அப்பா தொட்ட தன கொத்து விருந்து ஆக்கியாத்து. அவனுக்கு அப்பார சிணு பந்து மனகு கூட ஒக மனசு இல்லே. ஆக அப்பா பந்து கெஞ்சி மனேக்கு பா என்னு கர்தா. அதுக கூசு நினக பிரோத இல்லாதே அப்பார கால இத்தே அப்பார கால இத்து எனகு சினேகித கார்கு ஒன்து ஆட்டுக்குட்டி சந்தோஷ மாடுதாக்கு நீ தப்ப இல்லே நின சொத்தெல்லா காசமாடி பந்த மகனுக்கு கொப்பு கனு நீனகோந்து புட்டா. என்து ஏகினு. அப்பா மகன கொருது நீ எகு என்ன இத்தனே. என்ன பதக்கெல்லா நின்னதாது. செத்து புட்ட என்தகூசு தப்பி ஓக தம்ம உசுரோடு பந்துபுட்டா எனக விருந்து ஆக்கியதே நியாயதா.

[No. 131 A.K.]

IRULA (COIMBATORE).

Ammē ondu āṭṭukkuṭṭiyē seṟakkē mēikkākku pōgātulavē
Boy one lamb to the field to graze used to go

pōylavē puli varugudu puli varugundulāṟu kātulavē
going tiger comes tiger comes cried

lāṟiṉākki nāmā ōḍugādu ammē lekkitandu pōy pāttēmu
If cried we run used to boy is crying went looked

pākkāṭṭi kaittaṭṭi siṟittātulavē piṉṉēlavē lāṟiṟāki immā
as we saw hands clapping laughed again if cried this boy

vēṇuku vēṇuku diṉālu lekkutulavē achchē pōgavēṇḍālaveṉṉu
for fun for fun every day cries there go need not

nindukoṇḍēmu andattē nāḷadi ammāttē puli kaḍitu
stopped going that day that boy tiger bit

tinduṭṭu tulavē.
ate.

TRANSCRIPT IN TAMIL.

அம்மே ஒந்து ஆட்டுக்குட்டியே செழக்கே மேய்க்காக்கு போகாதுலவே
போய்லவே புலி வருகுது புலிவருகுந்துலாறு காதுலவே லாறிணக்கி
நாமா ஓடுகாது அம்மே லெக்கிதந்து போய் பாத்தேமு பாக்காட்டி கைத்தட்டி
சிறுத்தாதுலவே பின்னேலவே லாறிணகி இம்மா வேணுகு வேணுகு தினலு
லெக்குதுலவே அச்சே போக வேண்டாலவென்னு நிந்து கோண்டேமு
அந்தத்தே நாளடி அம்மாத்தே புலிகடித்து திந்துட்டு துலவே.

TRANSLATION.

A boy took a lamb to the fields to graze and used to cry "Tiger comes" "Tiger comes." Hearing his cry we ran and saw. He laughed clapping hands. When he again cried we stopped going as this boy was daily crying for fun, "Tiger comes." That day on which we did not go, tiger came and ate him.

PRAYER ON THE GODDESS KUNJIMA.

Nāttusakkē Pūttutuṉu Sōlaikkuruvi nāḍē nāḍa
Country jack trees have blossomed forest birds men

rōḍē sollātē Sōlaikkuruvi nāḍē
(to) without telling forests birds.

2. Mañipāṭṭā, malayāḷattā sōlaikkuruvi nāḍē Nammalayāḷa
Forests birds forests

sēmē sōlaikkuruvi nāḍē.
birds.

3. Kūvaippatti sōlayidi
Kuvaipatti (name of the forests) forests there are

Sōlaikkuruvi nāḍē Kumundupārtta deivattē Sōlaikkuruvi nāḍē.
forests birds forest birds.

4. Keḷaikki pōgiti Kombēti Sōlaikkuruvināḍē.
East going in branch forest birds

Kāyīmuṇḍō kanikaḷumuṇḍō Sōlaikkuruvi nāḍe.
fruits there are fruits there are.

5. Vaḍakkē pōgēti Kombēti Sōlaikkuruvi nāḍē
North going in branch birds of the foresl

pūvu muṇḍu piñumuṇḍu Sōlaikkuruvi nāḍē.
flowers there are fruits there are.

TRANSCRIPT IN TAMIL.

(1) நாட்டுசெக்கே பூத்ததுணு சோலைக்குருவிநாடே நாடாரோடே சொல்லாதே சோலைககுருவி நாடே.

(2) மஞ்சிப்பாட்டா மலையாளத்தா சோலைக்சுருவி நாடே நம்மலையாள ஓமே சோலைக்குருவி நாடே.

(3) கூவைப்பட்டி சோலையிதி சோலைக்குருவி நாடே குமுந்து பார்த்த தெய்வத்தே சோலைக் குருவிநாடே.

(4) கெளைக்கி போகிதி கொம்பீதி சோலைக்குருவிநாடே காயிமுண்டோ கனிகளுமுண்டே சோலைக்குருவி நாடே.

(5) வடக்கே போகிதி கொம்பீதி சோலைக்குருவி நாடே பூவுமுண்டு பிஞ்சுமுண்டு சோலைக் குருவி நாடே.

TRANSLATION.

Come ye birds of the forest as all the
Jack trees of the country have blossomed.
Come ye birds without attracting the
notice of men.
Come ye birds to the forest of Malabar
where Goddess Manjipatta and Malayalatha hold sway.
Come ye birds to the Kuvaipatti forests,
Stoop down and adore our God.
Come ye birds going east as there are fruits
in the several branches here.
Come ye birds of the forest going north
as there are flowers as well as fruits.

[No. 132 A.K.]

BUNṬ TULU.

THE PĀRABLE OF THE PRŌDIGAL SON.

Oriyagē raḍḍ āṇ bālelu ịther Ākleḍ elliāye ammag
A certain man two sons had. of them younger to father

paṇḍe "Ammā: yenna pālg bōōruna sottu yenk korla".
said, Father my to share falling property to me give

Apaga amme āyana badkn ākleg pāl malthdkoriye.
then father his property amongst them divided.

Vonthe dinoṭṭu ellia mage tanna poorā sottunu oṭṭu
Not long after younger son his whole property gathered

malthd onji doora ūrugu podu aulu kaṇḍabatte
together a far country went there recklessly

jeevana malthd sottu halmalthe mata kharchanaga. ā
lived property squandered all when spent up, that

ūruḍu malla onji baragāla batnd. Bokka āyag
in country mighty a famine arose. And to him

bōḍaina tikkanḍe kashṭand. Bokka āye ā
as his wants could not be got he felt difficulty. Then he that

ūruda onji grahasthanowlu sēriye. Āye āyan panjile
of country one to a citizen joined. He him swine

sānkere kanḍogu kaḍapuḍiye. Ā panjilu tinpina
to feed fields sent. that swine used for eating

umianḍala tindd banjī dinjavere āyag bahala
at least corn husk by eating to fill his belly to him very much

manasāndala aīn āyag ērla korjer. Apaga āya gati
desired though it to him nobody gave. Then his state

āyag terid āye panḍe, Yenna ammana ēt
to him being known he said, My father's so many

jana kelasadakulu tindd dakkuver' Anḍala yān
workmen eat throw away. Yet I

baḍavuḍu saipe kāla battenḍ, Yān lakkd amma aḍge
out of hunger dying time has come. I will rise father to

podu panpe. "Amma īreglā Dever dumbula tappu
go and say. Father unto you and God before sin

maltē. Yan īrna mage indd paniyere
have committed. I your son to be hereafter called

yōgye att. Enana īrna sambalada chakridakle lekka
is not worthy. Me your paid servants like
malthōnula.
treat

Āye lakkt amma ādeg pōye. Amma āyan dōōrḍḍ
He rose father to went. Father him from a dist-

toodu pāpa puṭud pārbatd kekkil arād pated
ance seeing compassion felt came running embracing by the neck

ṃutta koriye. Apaga mage pande "Ammā! yān' īrna
kissed. Then son said Father I your

kannadumbudla Devere dumbula pāpa maltē. Bokka yān
before sight God before sinned. And I

īrna mage indd paniyere yogye att. Āndalā amma
your son to be called not worthy Yet father

tānna chakridakleg lettd 'Eddenthina dustu konbale
his servants called "Good dress bring

ain āyag pādi bokka āya berelg ungila deele bokka
it on him put and his to finger ring put and

āya karg muṭṭu tikkale charbi dinjidittina kanji
his to feet sandals put fatty calf

kondubattd kerle bokka nama mata tindd kūśal
bring slaughter and we all eat merry

malpuga, dayegindṇda imbe yenna mage taitnāye
let us be, because this my son once dead

raddane jeeva āt, āye potināye itte tikkiye
again has come back to life, he once lost now has been found

Anchene ākulu kuśāld itter. Apaga āyana malla
so they merrily were enjoying. Then his elder

mage kanḍoḍu itte. Āye tanna illda muṭṭa bannaga
son in the field was. He his house near when coming

padatala nalipunetala gowji kêndnd. Apaga āye
singing dancing noise heard. Then he

tanna chakridakled oriyan lettd undu matā gowji
his of servants one having called this all noise

danendd kēnde. Apaga kelasdāye pande īrna megye
what asked. Then servant said your younger

baider Aik irna ammēr charbi dinjidina
brother has come. Thereupon your father fatty

kanjin keriyer dayegnda mage sukoṭṭu tikkyernd
calf slaughtered because son in health was found.

Apaga malla mage kōpodu ulayi pōyije Ainedd
then elder son being angry inside did not go. Therefore

āyana amme piḍayi batd āyada panḍonḍe Apaga
his father out after coming to him explained Then

āye ammag javabu koriye daneindnḍa "Ō Hō yān
he to father reply gave as follows "Oh I

īreg īt thinja varsha kelasa malte epānḍala irna
to you so many years work did ever your

pateronu mikkuji. Ānḍala yan yenna ishṭereḍa
words did not transgress. Even then I mine with friends

kusal malpulekka yenk onji ēḍḍa kinnin āndala īr
merriment may make for me one kid even you

kerijar Anḍala īrna sottunu sooleleg kordu
did not slaughter Even then your property to prostitutes gave

tind pādi mage batti peṭṭige charbida kanjin āyagad
squandered son soon after arrival fatty calf for him

īr keriyar." Aik amme pande "Maga! ī ēpala
you slaughtered." For that father said "Son you always

yenadappa ulla, bokka yenna māta nikk. Nama kusal
with me live, and my all to you. We merry

mad santōshalt paḍeppina sariyayina. Dāyegindinḍa
should be cheerfulness enjoy is reasonable. Because

ī ninna megye saith pōyinaye Raḍḍane
this your younger brother once dead again

jēēva ātē, pōyilekkadaye tikkiye."
has come back to life, who was taken as lost has been found."

[No. 133 A.K.]

BUNṬ TULU.

Dakshiṇa kannaḍa jilled Aliya sānthāna kuṭum-
South Kanara in the district aliya santhana of family

bada ejamāne kramaprakara ā kuṭumbada āstida
the manager in theory that of family property

javābdari aduppuve. Naḍavalted ori parabe ejamāne
a trustee is. In practice an old man manager

āpe Āyag kuṭumbada āstidd tanna buḍedi
becomes to him family out of property his wife

bālelen malle malpuna manas uppunḍu. Āyineḍd āye
children to enrich a desire there is. Hence by him

maltina paradinolen, radd malpere bokka asanarta
made alienations to set aside and maintenance

paḍeyare vyājjolu malpuna anchi kutumboled bahaḷa
to recover suits filing such among families very

unḍu āḍaḷte akramogu vyajja maltd āyan
is common for mismanagement suit by instituting he

dett pāḍoli. Avu āya akramoḍḍu padke. Avu pagelā
can be removed. It his misdeed is worse than. It ill-feeling

laḍāyila unḍumalpunḍu bokka hechi karchida
quarrel causes and very costly

vyājjoḍdu kuṭumbada netter ajāilekka
litigation on account of family of the the blood just like sapping

āsti karaḍapunḍu aliya kaṭṭda dōshōlu ovundunḍa
property is squandered aliya system evils are as follows

1. Avu svabhāvika at'l
It natural is not

2. Aidḍ ori swatantrada naramāni āpuje.
By it one independent man does not become.

3. Avu vyāpāra vagaire kārbār malpere aḍḍiyapunḍu.
it trade etc. business doing prevents.

4. Aiḍd kiri membarer daḍḍer bokka javabdari ijjandi
by it junior members indolent and irresponsible

mrāgatta lekka āper.
like beasts become.

5. Malla kutumboleḍ uppuna kalahaleḍd kiri
large in families existing dissension junior

membarena gunanaḍatelu edde āyere
of members character and behavior good becoming

aḍdi āpunḍu anchē kūṭumbodus baravu kālpere
prevents such in families education to receive

ēde ejji.
there is no scope.

6. Kuṭumboḍu pāl āvere buḍunḍane ī dosholu
In the family partition only by permitting these evils

parihara āvu palda krama kavarprakara āvodu
remedied can be of partition principle per stirpes should be

ellya āstilu dikkapāl āvandilekka prati pālg
small estates minute splitting up to avoid each share

aiva rupayi teerveda āsti ānḍala tikkulakkantina
fifty rupees assessment estate atleast as would give

āstilu pāl āvolindd malpoḍu
of such estates partition can be made. It should be laid down

kuṭumbada āstin pāl maltoniyere. Karakarianḍa
of family property to divide sentimentally objectionable

anchi āstida varushāndhi huṭtuvaḷḷin' kavarprakāra
such of property annual income per stirpes

pāl maltonoli.
may be divided.

7. Ejamāne kutumbogu javabdare āyineḍd āye
Manager to family responsible being he

kuṭumbogu lekka koroḍayina neeti, ā nibandaneg
to the family accounts to render is just, to that rule

erāndalā neetida ejāmāne dūriyere kārana ijji.
any one just manager to complain reason no.

Āyag pratiphala āstīda huṭtuvaḷḷid shekada
To him remuneration of property out of income per cent

patt prakara deevoli.
ten at can be reserved.

8. Aliyakaṭṭda doshōlu bahala kāloḍd
Of aliyasantana system evils long from time

sahisere kūḍandinat ittineḍd aitha parihara bēga
unbearable having been its remedy soon

āvoḍu. Aik svarta manasda ejamānerna
must be made. For that selfish managers'

ākshepa uppu. Āndala māta kiri membarerla
objection might exist. Nevertheless all junior members

eḍḍe hire membarerla mitt pandiprakara
also good senior members also above in the manner stated

pālapina eḍḍend oppuver.
effecting partition is good admit.

TRANSLATION.

The manager of an Aliyasantāna family in South Kanara is in theory a trustee of the family properties. In practice, an old man becomes manager and his inclinations are to enrich his wife and children out of Tarwad funds. Therefore suits to set aside alienations made by him and to recover maintenance are very common among the followers of this system. He can be removed by suit for his mismanagement. The remedy is worse than the evil. It causes discord and ill-feeling and the very blood of the family is sapped by ruinous and costly litigation. The evil effects of the system are :—

(i) It is unnatural.

(ii) It deprives one of individuality.

(iii) It acts as a check upon enterprise and commerce.

(iv) It makes the junior members a set of indolent and irresponsible beings.

(v) The atmosphere of disunion in large families acts against the formation of character of the younger members.

(vi) It retards the progress of education of the family members.

The only way for removing the evils is to allow partition of the Tarwads. The principle of partition should be per stirpes. To avoid splitting up of small holdings, the minimum share of a partible Tarwad should be assessed at not less than Rs. 50. If there

be sentimental objection to partition of property, the annual income should be allowed to be shared per stirpes. Since the manager is responsible to the family, it is just that he should render accounts to the family. No just manager can have any reason to complain against this rule. He can be allowed a remuneration at 10 per cent of the net income derived from the property. As the evils of the Aliyasantāna system have been in existence beyond endurance for a long time, they must be remedied soon. Selfish managers might object to that. Nevertheless all junior members and all good-natured senior members will agree that partition in the manne stated above is good.

[No. 134 A.K.]

KUI (OR KŌNDH).

THE PARABLE OF THE PRODIGAL SON.

Rōāni mrikā riāru māsēru kogāñju tāñjiī plātēñju
Of one man sons two were small one to father he said

"Ō abā nī mūdūlī taā pāhanāi nāā nāngī siāmu"
O father your possessions dividing out mine to me give

isēñju. Inbānē tāñjī tāṛā mūdūlī tājēriārīkī
he said. Having said the father his possessions to two brothers

pāhā jītēñju. Esē Dinā Sasī bēotī iṭā gāṭāñjū
dividing gave Some days Having gone after younger one

tāṛā krāḍāñgā ūsānāi rō sēkọnī dinā tāṇgi sasēñju.
his shells gathering a far country two he went.

Ēmbā ēāñju kākāli - ājāñai tāṛā mudūlī gulē vīhā
There he spendthrift becoming his possessions all finish

gitēñju; gulē vihānē ē dinā ḍanḍō dēhānē
did all having finished that country throughout great

sakī dite, ēngā ēāñjū sakī ṛāī Jūgītēñju. Jūgānangāṭi
famine fell and he hunger from suffered. Having suffered

ē dinā tānani bāchṭangī sajānāi éānitō mangā-
that country man to going at his house he went andi

tēñjū eṅgā dērāñju tāṛā pāj̣ingānii āngā tangī ēāni
stayed and the big man his pigs mind to him

panḍītēñju. Ēmbāīvē ēju siātāki ēāñju pajīngāni
sent. No one even food did not give because he pigs

jūtu kābāṛi ṛai tāṛā tūlū panjā tāngī rēha ātēñju.
mash food with his stomach fill to pleased became.

Ēākivē rōnisi ēlu vāte, "Māi ābāto dēhāne kābāṛi
But one day thought came our father's at many work

gāṭāru manēru ēārn gāme tinbā pānbi manēru engā
people are they much food receiving are and

ānu imbā sakī ṛāī sāī maī. Māī ābātoki
I here hunger from dying am. Our father's house to

sajānāī ēāniī ihīṅgi vēsiī. "Ō ābā ānu nīndārā
going him like this I will say. "O, father I yours

engā Pēnu tārā ṛōi giā māi, nī mriēnitēnu otē
and God's own evil have done your son again

āvā tāngī ānu āgēnu, nī kābāṛi gāṭānī dēheṅgi
become to I am not fitting your work man like

nānge itājāmu." iñjī ēlu gıtēñju.
me appoint saying thought he made.

Ēlu gīānāi tānu niṅgitēnju ēngā tāñjitoki salbā
Thought having made he rose up and father's house to go

dūñjitēñju. Ēākivē ēāni sajī māsārā sekōti tañjī mēhānāi
started off. but his going was afar father seeing

ēānii jēḍā nōtēñju engā tāñjī dēgānāī ēānī pōmbānāī
him love felt and father running him embracing

gāḍāngā nōskītēñju. Ēmbā ṛāi mriēñju tāñjiī vēstēñju, "Ō
cheeks kissed. Then from son father said O

ābā nīndārā engā Pēnu tāṛā ānu rōi giā māī, ēngā
father yours and God's own I evil done have and

nī mriēnitēnu āvā ānu āgēnu" isēñju.
your son become I am not fit he said.

Īnbānē tāñji ṭrāpe masāriī vēstēñju "Īrū saju
Having said father his house people said you go

mūlā nēgī sīṅḍā tasānaī ēāniī ṭāṭā gidu, vañju tāni
really good cloth bringing him clothe do finger on

mūdi kiā jidu eṇgā kātkāni sotēṛākā kipkā jidu
ring sleeping give and feet on shoes sleeping give

Gandī āja māni ḍrāḍu tāsānāī vēdu, āju ērā tinjānāī
Body having become calf bringing strike we it eating

rēhā ānāsu. Ānāṛiki isēkānē nāī mriēñju sājānāi
joyful will become. For what if it is said my son having died

nīmbitēñju mrāngānāi tōnjā ājātēñju," isēñju. Ēmbāṛāī
lived having been lost Evident as become he said. Then from

ēāṛu rēhā gīvā tōndītēru.
they joy make began.

Ē delī tānī Sēndā gāṭañju nētōki sajā masēñju;
That time in elder one field to gone head

ijōki vāi masāvāni sōṛiti āvānē ēndā eṅgā
home to coming as he was near becoming dance and

girjī āi masārā vesēñju, vēñjānaī tāpē masānīi
drumming being was heard having heard house person

rōānii, "I ēndā ānāṛiki āī manē?" iñji plāteñju.
one this dance for what being is saying asked.

Eāñju vēsteñju, "Ni ambēsā vāteñjuḍe. ērāṛiki nī
He said your younger brother has come for what your

ābā taṛā mriēniī negīnāṅgā pātāki rehā givā
father his son well because he revived joy make

taṅgi gandı āja masī ḍrāḍu vēsā mānēñju."
to body become head calf striken has.

Ērā vēñjānāi sēnḍā gaṭāñju sōdāṅgā ājānai ijōki
That having heard elder one angry becoming house to

sōlbā kūtēñju. Tāñji ōrēki vājanāi ēāni ēḷu māskā
go in refused. Father outside coming his mind change

āṅgi dahtēñju, ēākivē tānu tāñjiī vēstēñju, "Ānu isē
to sought but he father to said I so many

dinā idē nīṅgi lōksā mañjāi, nī bārgī ānu ēsēkāvē
days now you served have your comman I ever even

ēnbā kuā sidājāēnu, īnu tēnḍe māiñjāṅgē
hold refused have not you on the other hand friends with

tōrē pāgā jīvā tāngi rōndāvē ōḍā mīḍā siā
companion struggle give to one even goat child given

sidājāī.
have not.

Ēākivē iāñju nī mriēñju sōkērēṛi bāhtā nī
But this man your son harlots in company with your

muḍulī muhī giā manāñju vāvā dānḍē īnu gaṅḍī
possessions destroy done has one come quickly you body

āja māsi ḍrāḍu vētī," isēñju. Tañji vēñjānāi
having become calf killed he said. Father having heard

ēāniī vēstēñju "Ō āpo iṅu nāke rōhnā mañjādi, nāi
him to said O son you with me always are mine

gulē niī. Idē rehā giātākā māṅdi sānjeē,
all yours. Now merry if we do not make ours will not be well,

anāṛiki isēkānē nī āmbēsa sājānāi nimbā
what for if you say your younger brother having died lived

mānēñju, eṅgā mrāṅgānāi tōñjā ājamānjāñēñju," iñji
has and having been lost appeared has become to us saying

eṅḍa gaṭāniī tānjī vēstēñju.
elder son to father said.

[No. 135 A.K.]

KŌNDH.

A SONG CALLED RANGAMI GARI IN KUI (OR KŌNḌH).

(Vrepa)
(Chorus)

Jēḍa gātatī vāmu sānāmalā Rāṅgām
Loving one come let us go young woman Rangoon
dinākālā.
country to young woman.

(1) Piju īgāri vāāte kuḍi tāsa gulē
Rain this year did not come paddy cultivation all
sate Kōpu kusāvē gāāte jūga diāte
died Leaf vegetables also did not grow suffering fell
Gossātā masī kunāngā gulē ōtu kārsānānga
Jungle in was roots all they took digging up
Isiṅgī pohi ānālā.
How live shall we young woman.

(2) Prāṅgā serō sūlo pāī sāru sēro dosō pāī sinḍā
Rice seer 16 pice salt seer 10 pice cloth
kattā kūna gōi anā vestāi sinḍā
palava refuse friend what shall I say to you cloth
mulō rī dugūṛi āi manēlābuḍi siṅḍā
price two times becoming is young woman cloth
isīṅgī pānālā.
how shall we obtain young woman.

(3) Pāṭekāve ḍabu pāī prāṅga tiki
Even if we do get it money pice rice for
sasē goī. Kūsa anā koḍikāi
has gone friend. Vegetables what shall I go and buy
ātelā bāi Ēākilā
it has happened sister Therefore young woman
vēspi māī ujē āju sanā goī. Rāṅgām
I am telling you certainly us let us go friend. Rangoon
dināki āla.
country to young woman.

(4) Rōga dāinḍi vēnumūlā Rāṅgam negī
chum friend hear young woman Rangoon good

dinālā Ēse gāndi sāserulā
country young woman so many bodies have gone young

woman vāinērulā Ēremba pohī āna otē
they are coming There live let us and

imbāṅgi vāna Ēlu ikē gimuālā.
here to come mind little do young woman.

(5) Ēse gāndi sajāsēru ēāru vēspi masēru
so many bodies had gone they saying were

Rāngāmi takā negāru jēḍa gaṭāru Ēmbā gulē
Rangoon people good loving people There all

sastā manē mulō ikē ikē āne sinḍā engā
cheap is price little little is cloth and

tinbā pānālā.
food we shall get, young woman.

(6) Īra kattā venjānāi ēri vestē vāi 'māi
This word having heard she said coming I am

Īgāri dehāne jūga diāte 'bai Ujē
This year great suffering fell sister certainly

saṅā sanā āju ḍāṛa vāna mā i
let us go let us go we afterward will come to ou

nāju Pēnu itā duhtākañju.
village God keep us may be.

TRANSLATION.

Refrain.

Come my dear and let us go,
to the country of Rangoon my dear.

1. No rain came this year
The crops all died
No vegetables grew
Famine fell upon us
The roots in the forest
They dug them up
And took them off
How shall we live
My dear.
2. Rice costs sixteen pice a seer
Salt costs ten pice
As for cloths my friend

Dont! what more can I say
The price my dear
Is twice what it was
How can we afford them
  My dear.

3. If we do afford them
We have nothing left for rice, friend
Vegetables! What shall I buy
That is how it is, sister
And so I say to you
Let us be off, my friend
To the country of Rangoon
  My dear.

4. My bosom friend hear me
Rangoon is a good country
So many come and go
Then let us live awhile
And return again here
Think over it
  My dear.

5. Those that have gone
They tell us
The Rangoon people
Are good and kind
There everything is cheap
Prices are low,
We shall get
Cloth and food
  My dear.

6. Hearing this, said she
I come
Great suffering this year
Has fallen upon us, sister
Let us go, yes, let us go,
We shall come again
To our village later
May God keep us safe.

[No. 136 A.K.]

SAVĀRA.

THE PARABLE OF THE PRODIGAL SON (IN ṬELUGU CHARACTER).

పూర్బాన్ అబోయి దేశా లోంగ్ అబోయి గమాంగ్ మర్
pūrbān aboyi daēśā lōṅg aboyi gamāṅg mar
Aforetime a country in a rich man

డకోలో. అనిన్ అవనన్జి బాగుజి వంగేరోన్ డకోలోజి ఒత్తెలోంణ్
ḍakolo anin avananji bāguji vaṅgēron ḍakolōji ottelonṅ
was him children two males were them in

సన్నామర్ అవుహన్ బాత్తె వుహంఙ్ అస్తిలోంఙనమ్ ఇన్ఙ్ఞెన్
sannāmar avuhan bātte vuhanū astilonūnam injñen
the younger father with father property in thine to me

అడోతాఙెన్. అతనబ్ తియిన్ గాన్లె అప్పంగ్లె. అనిన్, అనిన్జి
aḍotāṅen atanab tiyin gānlle appaṅgle. Anin aninji
accruing share give saying he spoke. He to them

అస్తిన్ కుడ్డబన్ బాంలెలెతిల్లెజి చోచోయి దిన్న
āstin kuḍḍaban bānleletilleji chochoyi dinna
property all divided (and) gave a few days

అయెర్రెన్ అత్నిక్కి తా సన్నామర్ కుడ్డబన్ రుక్కులె
ayerren atnikki tāsannāmar kuḍḍaban rukkule
having passed afterward the younger one all having

రుండాయిలె సఙాయిడమ్ అదేశా లోంఙ అజ్జెంలె
runḍāyile saṅāyiḍam aḍēśā lōn ajjenle
gathered (and) packed distant land to going

యెర్రెఅస్తిన్ కుడ్డబన్ అంబసత్డన్ అబారాలోంఙ అచ్చెడాయిలె.
yerreastin kuḍḍban ambasatḍan abārālonu achcheḍayile.
by reason of all immoral deeds in wasted.

కుడ్డబన్ అరజిలన్ అత్నిక్కి తాదేశాలోంఙ అబోయి చోడా
Kuḍḍaban arajhlan atnikki tādēśālonu aboyi choḍā
All gone aft ward that land in a big

అకాన్త్తార అడోలాయి. చలెత్తె అనిన్ బోయిబోయి కల్కల్
akānttāra aḍolāyi. Chalette anin boyiboyi kalkal
famine arose Then to him much affliction

డోలజన్ దేలె. అనిన్ ఇల్లె తాదేశాలోంఙ అడకోలన్
ḍolajan dēle. anin Ille tādēśālonu adakolan
and having occurred he went (and) that land in dwelling

అమం్డ్రాబాత్తె మాయిలన్. చలెత్తె అనిన్ కంబోనంజి
amaṇḍrābātte māyilan. Chalette anin kambōnaṇji
man joined. Then he pigs

అగొబ్బన్ అసన్ అచరొబాలొంజన్ అనిన్ అప్పాయిలె. అనిన్
agobban asan acharabālomin anin appāyile. Anin
to tend field to him sent. He

కంబోనంజి అజొంల్లెన్ంజి అజనోమ్ బాత్తె అకంపోఙన్ అబ్బెనబన్
Kambōnaṇji ajomlennji ajanōm bātte akampōṅn abbenaban
the pigs eating food with stomach to fill

ఆశపడెలె. బండొ అనిజ్జ అనిన్ అత్తిలంజి. టిక్కి బుద్ధిన్
āśapadele. Baṇḍo anijja anin attilahji. Tikki buddhin
misted. But no one to him gave. Afterward sense

అడోలాయిన్ అయొం అనిన్ వుహఙెన్ అమంఙ్ డియంగాన్
aḍolāyin ayoṅ anin vuhaṅyen amanṅ diyaṅgān
having come he father mine by now many

అమం్డ్రాజి బదిమరంజి అసన్ కూడున్ అసంగెన్ డకొ. ఇన్ఙెన్
amaṇḍrāji badimaraṇji asan kūḍun asaṅgen ḍako. Injñen
men coolies for food much is. I

డోలాజన్ అచ్చెలె తెన్నె కఙిత్తెన్, ఇన్ఙెన్ తెన్నెచితల
ḍolājan achchele tenne kaṅitten Injñen tennechitala
hunger by here am dying I here from

డుంగ్లన్ వుహఙెన్ అమంఙబఇల్లె. వుహంఙు ఇన్ఙె రుహంఙన్
duṅglan vuhaṅen amanṅba ille vuhanu Injñe ruhaṇṅan
starting father my to going father I heaven

విరోధమ్లె మంఙనమ్ పాపమన్ తబ్లాయి. నమిచితలన్
virōdhamle maṅnam pāpaman tablāyi. Namichitalan
against (and) before you sin have done. Now from

ఒన్నమ్ అగాండమ్నబన్ ఇన్ఙెన్ అంబసెమర్ట్. ఇన్ఙెన్
onnam agāṇḍamnaban Injñen ambasemart. Injñen
son thine to be called I good man not I

బదిమర్లొంఙనమ్ బొమండ్ర అంబడి నచ్చాడైన్గాల్లె
badimarlonṅnam bomaṇḍra ambaḍi nachchhādaingālle
coolies among thine one man like make me saying

అనినతుల్లా అప్పంగ్తాయిగాన్లె యియ్యెమ్లె డేలన్
aninatullā appaṅgtāyigānle yiyyemle ḍēlan
him to I will speak thus having determined he arose

అవుహనమంణ్	ఇల్లాయి.	అనిన్	ఒక్కియి	సణాయిడమ్
avuhanamaṅ	illāyi.	Anin	okkiyi	saṅāyidam
(and) father to	*came.*	*He*	*yet*	*afar*

అడకోలనయొంణ్	అనిన్	అవుహన్	అనిన్గిల్లె	కనికారమ్డేల
adakōlanayonṅ	anin	avuhan	aningillē	kanikāramḍēle
being	*his*	*father*	*him seeing*	*pity having*

అర్రె	అనిన్	అసంకాన్	ఙ్యమ్లె	లంణ్డొమ్లె
arre	anin	asaṇkān	ṅyamle	lanṇḍomle
ran (and)	*his*	*neck*	*having held*	*he embraced (and)*

సొంబాలె.	చలెత్తె	అవనన్	అనిన్	బాత్తె.	వుహంణ్	ఇన్జ్ఞెన్
sombāle	chalette	avanan	anin	bātte	vuhanṅ	injñen
kissed (him).	*Then*	*the son*	*him*	*to*	*father*	*I*

రుహంఙన్	విరేధమ్	గాన్లె	మంఙ్నమ్	పాపమన్	తబ్లాయి.
ruhanṅan	virēdham	gānlle	mannṅam	pāpaman	tablāyi
heaven	*against*	*saying (and)*	*before you*	*sin*	*I did.*

నమిచితల	ఒన్ నమ్	అగాండమ్నబన్	జ్ఞెన్	అంబసతత్
Namichitala	on nam	agāṇḍamnaban	jñen	ambasatat
Now from	*son thine*	*to be called*	*I*	*good not*

అమండ్రగాల్లె	అప్పంగ్లె	చలెత్తె	అవుహన్	అకంబారిజిగిల్లె
amaṇḍragālle	appaṅgle	chalette	avuhan	akambārijigille
man thus	*he said*	*then*	*the father*	*servant, seeing*

అంబసె	అజాంకబ్	చర్రిపాంగ్లె	తెన్	అనిన్	అజ్జిజీలే	అచీన్
ambase	ajāṇkab	charripāṅgle	ten	anin	ajjijīlē	achīn
a good	*robe*	*quickly bring (and)*	*this*	*man*	*dress*	*his finger*

ఎంచిన్	అర్రులె	అజేంణుజి	చెప్పులున్	రోబ	జెల్జెల్	అవంతాంణ్
enchin	aṛrule	ajēnṅuji	cheppulun	rōba	jeljel	avantānṅ
a ring	*put*	*his feet to*	*shoes*	*put*	*a fleshy*	*calf*

పాంగ్లొన్ పాంగ్లొన్	కహ్ఙీబ్బ ఇన్లెంగాలె	అసర్ధానబా
pāṅglon pāṅglon	kahṅībba inlengāle	asardhānabā
having brought	*kill (and) we will eat*	*and rejoice*

తెన్ అవంఞెన్	కహ్ఙిలె	య్యర్రె	మెహెంగ్లొ,	చెహెలె
ten avanṅen	kahṅile	yarre	meheṅglo	chehele
his son (of) mine	*having died*	*again*	*has lived*	*was lost*

ఒక్కియి	ఙ్యాంగ్లాయి,	గాన్లె	అప్పంగ్లె.	చలెత్తె	అనింణ్జి
okkiyi	ṅyāṅglāyi	gānḷe	appaṅgle.	Chalette	aninṇji
(but again)	*is found*	*thus*	*he spoke.*	*Then*	*they*

కుడ్డబాయి	సర్ధాదేలోజి.	చలెత్తె	అనిన్	అచోడావన్
kuḍḍabāyi	sardhādēloji.	Chalette	anin	achoḍāvan
all	*rejoiced.*	*Then.*	*his*	*big son*

చరోబలోం జన్	దకోలో.	అమిన్	అయెయ్యెర్నాన	చిహింజన్
charōbaloṅn	dakōlo.	Amin	ayeyyernāna	chihinṅan
field in	*was.*	*He*	*coming*	*the house*

అతుయాలన్	అయొంఞ్	డెబ్ధింజన్	తోంచేంజన్	అండంగ్లె
atuyālan	ayonṅ	ḍebdhinṅan	tonchēnṅan	anḍangle
near to	*when (he came)*	*music*	*dancing*	*hearing*

అకంబారిలోంజన్	బొమండ్ర	గులె.	తెన్ ఇనాజాత్తి	గాలె
akambāriloaṅan	bomanḍra	gule,	ten Ināj ātti	gāle,
the servants among	*one man*	*called,*	*this what*	*saying*

అప్పంగ్లె.	తాఅకంబారి	అనిన్ బాత్తె	ఒబ్బానమ్	యెర్రాయి.
appaṅgle.	Taakambāri	anin bātte	obbānam	yerrayi.
he spoke.	*The servant*	*him to*	*younger brother they*	*has come.*

ఉహానమ్	అనిన్	అమంజన్	బంఞ్బాగాన్లె	అయెర్రాంజెన్	అసన్
Uhanam	anin	amaṅgan	bauṅbāgānle	ayerrāṅen	asan
Father thine	*him*	*to*	*well*	*returning*	*because*

జెల్జెల్	అవంతాంఞ్	కహ్నిలె	బోజింతిల్లె	గాన్లె	అప్పంగ్లె.
jeljel	avantāuṅ	kahṅile	bōjintille	gānle	appaṅgle
fleshy	*calf*	*killed (and)*	*feast gave*	*thus*	*he said.*

చలెత్తె	చోడామర్	బరాబ్లె	అలోంజన్	అహ్నిలయి.	తచ్చెలె
Chalette	Chodāmar	barāble	alōṅan	ahnilayi.	Tachchele
Then	*the older one*	*was angry*	*(and) within*	*went not.*	*So*

అవుహాన్	బాయిరాన్	యిల్లాయి	అనిన్	బతిమాలెలె.	తచ్చెలె
avuhan	bāyirān	yillāyi	anin	batimālele.	Tachchele
he father	*outside*	*came*	*(and) him*	*besought.*	*Then*

అనిన్ అవుహాన్	బాత్తె	తేరో	జన్నె మిన్నమ్ చితల	అమన్
nina avuhan	bātte	tērō	janne minnam chitala	aman
the father	*to*	*behold*	*these many years from*	*thee*

నమ్మెలమ్	బెర్నెనమ్	ఇన్ఞెన్	అంగిజ్జ	అత్తఫెలాయి.
nammelam	bernenam	injñen	aṅgijja	attaphelāyi.
obeying	*word (of) thine*	*I*	*never*	*transgressed.*

ఇన్ఞెన్	సన్నేహమ్మర్	నెంజిఅతుల్ల	సర్ద అచ్చెనబన్	అసన్
Iniñen	sannēhāmmar	ṅenjiatulla	sarda achchenaban	asan
I	*friends*	*of mine with*	*[rejoicing*	*for*

ఇన్ జ్ఞెన్	అంగిజ్జయిన	అమన్	అబోయి	కంమ్మె	అహ్తిలైన్.
injñen	aṅgijjayina	aman	aboyi	kanimme	ahtilain.
to me	*at any time*	*thou*	*one*	*goat*	*never gave.*

అస్తినమ్	కుడ్డబన్	సానిబోజింజి	అతుల్ల	అంపరజొమ్లె
Astinam	kuḍḍaban	sānibōjinji	attulla	amparajomle
Property thine	*all*	*harlots*	*with*	*devouring*

అచ్చెడాయిలన్	తెన్ అవున్ నమ్	అయెఱ్రాజ్ఞెన్	అయొంఙ్	తెన్ అమిన్
achcheḍāyilan	ten avun nam	ayerrājñen	ayonṅ	ten amin
and wasteful	*this son (of) thine*	*coming*	*when*	*this one*

అసన్	జెల్ జెల్	అవంతాఙ్	కహ్ణిలె	గాన్లె	అప్పంగ్లె.	తచ్చెలె
asan	jeljel	avantāṅ	kahṅile	gānle	appaṅgle.	Tachchele
for	*a fleshy*	*calf*	*you killed*	*thus*	*he said.*	*Then*

అనిన్	ఓహొన్	అమన్	డీతాన్	ఇన్ జ్ఞెన్	అతుల్ల	అంపరడకోలన్
anin	ōhon	aman	ḍītān	injñen	atulla	amparadakōlan
he	*son*	*thou*	*ever*	*with*	*me*	*art*

మంజెన్ కుడ్డబన్	అమంఙ్నమ్న.	ఇన్లెన్ -	సర్దాలెబన్ దంఙ్
maṅṅen kuḍḍaban	amaṅṅnamna.	Inlen	sardālebandṅṅ
my all	*(is) yours.*	*We*	*if rejoice*

అంబసె	ఒబ్బానమ్	కహ్ణిలె	యెఱ్ఱమెంగ్లొ	చెహెలె
ambase	obbānam	kahṅile	yerrameṅglo	chehele
it is well	*brother thine*	*died*	*(but) again lives*	*was lost*

ఙాంగ్లబో	గాన్లె	అనిన్ బాత్తె	అప్పంగ్లె	తెన్ అబోయికనయ్యే.
ṅānglabo	gānle	aninbātte	appaṅgle	ten aboyikanayyē
(but) is found	*saying*	*with him*	*he spoke.*	

[No. 137 A.K.]

SĀVARA.

A SONG (IN ṬELUGU CHARACTER).

1 ఓ మంద్రాజి జాబ్బ జాబ్బ, కన్ అకనెన్ అండంగ్బా

Oh men come come this song listen to

Ō mandrāji jābba jābba kan akanen aṇḍaṅgbā

జ్ఞెన్ కేతుంగన్ బంగ్సా బేర్నె అంబెన్ నమి అపంగ్తబెన్ కున్

I God's good word to you now I will speak that

jñen kētuṅgān baṅgsā bērne amben nami apaṅgtaben kun

కేతుంగ్ డిజంగ్ సూడామర్ గిబ్బా గిబ్బా మంద్రాజి.

God now greatman see see men.

kētuṅg ḍijaṅg sūḍāmar gibbā gibbā mandrāji.

కుడ్డబాయి అనిన్న పర్రె బంగ్సా తంగోర్ లోంగ్

all (men) him having worshipped good way in

Kuḍḍabāyi aninna parre baṅgsā taṅgōr lōṅg

అంజెంగ్బా కేతుంగన్ లబోన్ సబ్జాల.

must walk god (the) earth made.

aṅjengbā kētuṅgan labōn sabjāla.

2. కన్ లబోలోంగ్ కుడ్డబన్. లంక దేశాలోంగ్ డకోలన్

this earth in everything. Upper country in remaining

kan lobōlōṅg kuḍḍaban. laṇka dēśālōṅg ḍakōlan

బేర్నె బాత్తె గడ్డెల లబోలోంగ్.

word with (he) created earth in.

bērne bātte gaḍḍele labōlōṅg.

3. బరుఞ్జి నెబజి రుఆంగ్ లోంగ్ తరుబ్డజి అంగాయి

mountains trees heaven in clouds moon

baruṇji nebaji ruāṅg lōṅg tarubdaji aṅgāyi

ఒయోంగ్ తుతుజంజి పూర్బాన్ అనిన్ డకోలె.

sun stars aforetime he made.

oyoṅg tutujaṇji pūrbān anin ḍakōle.

4. పూర్బాన్ దేశా లోంగ్ కేతుంగన్ బాగు మంద్రా

Aforetime world in God two people

Pūrbān ḍesā lōṅg kētuṅgan bāgu maṇḍra

గడ్డెల కన్ ఓంగేర్ అంచలోన్ ఇసల కుడ్డబ్.

made this male female from all.

gaḍḍele kan ōṅgēr aṇchalōn isala kuḍḍab.

5. మండ్రా డుంగ్లనాయి. కేతుంగన్ మండ్రాజి బాత్తె ఉఅన్
men originated. God men with father
maṇḍra ḍuṅglanāyi. Kētuṅgan maṇḍrāji bātte uan

అంబడి డకోలన్. బంగ్స బారా తుబ్బా గాన్లె అనిన్ చాలెతె
like was. Good deeds do saying he then
ambaḍi ḍakolan. baṅgsa bārā tubbā gānle anin chālete

అప్పంగ్లె. అనిన్
ordered. He
appaṅgle. anin

6. గాన్లె జ్ఞెన్ అంబర్రె ఞోనంగంజి అప్పర్డొంగ్
said me leaving demons worship not
gānle jñen ambarre ṅyōnaṅgaṅji appardoṅg

జొండడ కరిజ్ఞె * జంబర్ చొప్ చొప్ బారా అత్తబ్డొంగ్.
adultery murder theiving lying deeds do not.
joṇḍaḍa karijñe janbar chop chop bārā attabḍoṅg.

* This word is doubtful.

7 బండొ మండ్రాజి చెడెలె కేతుంగన్ అంబర్రజి. అనింజి
But men being corrupted God left. They
Bando maṇḍrāji chedele kētuṅgan ambarraji. Aninji

పాపం అచ్చెలె లొంగత్ లొంగ్ గలోలజి.
sin by darkness into fell.
pāpam achchele loṅgat loṅg galōlaji.

8 పాపమన్ అచ్చెలె కడున్ కష్టం కుడ్డబ్ గడ్డెలె.
sin by blindness trouble all occurred.
pāpaman achchele kaḍun kashṭam kuḍḍab gaḍḍele.

టిక్కి తొగొ సుంగన్ యెర్రె గొగొయి.
Afterwards fiery place to having gone much.
Tikki tōgō suṅgan yerre gogoyi.

9. సుజెలె న్యంగ్తజి. బండొ కేతుంగాన్ అవోనన్ కన్
pain obtain. But God's son this
sujele nyaṅgtaji. Bando kētuṅgān avōnan kan

లబొ లొంగ్ యెరాయితె అనిన్ కుడ్డబ్ మండ్రాన్.
world into come. He all men.
labō lōng yerāyite anin kuḍḍab maṇḍrān.

10. అసన్ ప్రాడాన్ తిల్లె కన్యిలో తచెలె డజంగ్
for life gave (and) died therefore such
āsan prāḍān tille kanyilō tachele ḍajang

మండ్రాజి	కన్	అబేర్నె	అండఙ్గ్లె	ఏసు క్రీస్తు	లోంగ్	నమేలె
men	*this*	*word*	*near (and)*	*Jesus Christ*	*in*	*believe*
maṅḍrāji	ank	abērne	aṇḍāṅgle	ēsu krīstu	lōṅg	namēle

బంగ్సా	సాయం	స్యాంగ్టజి.
good	*help*	*obtain.*
bangsạ̄	sāyam	syāngtaji.

TRANSLATION.

1. Oh men come, come, and listen to this song.
   I now will speak to you of God's good word.

chorus.

See and consider, men, how great God is.
All men should worship him and walk in the good way.

2. God created the world and all that is therein.
   From his place on high, he, with a word, made all things.
3. The mountains of the earth, the trees; the clouds in the sky.
   The moon, the sun and the stars, he made of old.
4. In ancient time God placed two humans in the land.
   And from these male and female came all men.
5. God was to men like as a father,
   He also instincted them to do good deeds.
6. He commanded : Do not leave me and worship demons.
   Do not commit the evil works of adultery, murder, theft and lying.
7. But mankind being corrupted forsook God.
   And through sin fell into darkness.
8. Through sin came blindness and all trouble to the world.
   And in the end a greater torment in abode of fire.
9. But God's son came into the world,
   and dying, gave his life for all mankind.
10. Therefore, whosoever will hearken to this word
    And believe in Jesus Christ will gain great benefit.

[No. 138 A.K.]

VIZAGAPATAM KŌNḌH.

MARRIAGE SONG

[Ade-de-de-de-dē—Sangade-de-de-de.]
you I associates

i. Nīndipurti tādā - Nīndi dinna tādā
your village land your country land

ii. Nīnda yengu Tenjayi - Nīnda bādi Venjayi
your word hear your word hear

iii. Sangu anā sāde - tūka anā sāde
company you I equal you I

iv. Ekla tōda rīyāsu - ekla sango rīyāsu
At one place both At one place company both

v. Nā karadapangā Nā tāja pangā
my village my street

vi. Nā yekkam pāda-Nā pāpam pāda
my village east my village west

vii. Jāl inganjūdi - Jāti jan Jūdē
oh get up see Oh eat see

viii. Settagūda gāsīda - Bōrmagūda gāsīda
Settaguda ghasi Bormaguda ghasi

ix. Kejja Bāgavate - Bikku bāgavate
Rice have come Alms have come

x. Kurri vehā hīyāmu - Dokka vehā hīyāmu
Pot rice give gourd shell rice give.

TRANSLATION.

You and I are associates. This village and this country are yours. I shall do your bidding. We are of the same age. We shall live in company. Get up, eat and see my village and my street. I am the ghasi of Settaguda and Barmaguda villages. I have come to beg of you. Give me rice.

TRANSCRIPT IN TELUGU.

పెళ్లిపాట.

i [అడెడెడెడే – సంగడెడెడెడె] నీందిపుర్తి-నీందిన్న తాడాతా
ii నీంద యాంగువెంజయి - నీందబాడి వెంజయి

iii సంగు అనాసాడె - తూక అనాసాడె.

iv ఎక్లతోడరీయాను - ఎక్లసంగోరీయాను.

v నాకరడపంగా - నాతాజపంగా.

vi నా రొక్రుంపాడ - నాబాపంపాడ.

vii జాలింగ్ జాడి - జాతిజంజాడి.

viii నెత్తగూడగాసీడ - బోర్మగూడగాసీడ.

ix కెజ్జబాగవతె - బికృబాగవతె.

x కుర్రివెజాహియాము - షొక్కువెహాహియాము.

LOVE SONG IN VIZAGAPATAM KŌNḌH.

[Aderidē - ādē - Dellorede Deilō.]
youthful woman oh youthful woman oh

i Nīnū Nānū Sāri - Nīnū Nānū Jōdi.
you I equal you I match.

ii Nīnū Nānū tūkā - Nīnū Nānū pādi
you I equal you I match

iii Nī yengu Venjayi - Nī bādi Venjāyi
your word hear your word hear

iv Nī dinnā tādā Nī purti tādā
your village land your country land

v Ninjūti āsākiyā - Ninjuti Elukiyā
To-day from leave hope To-day from Don't recollect

vi Ninjūti Budjān Duhumu Ninjūti Pihan Duhumu
To day from forget To-day from give up

vii Nī lōko ollā - Nī bāko ollā
your people forget your relatives forget

viii Nī yippi mrānu - Nī mahā mrānu
your mohwa tree your mango tree

ix Tēru madi ollā - Kuchāmādi ollā
bomboo pulp forget Bodamdam forget

x Nī Horto mrānu Nī Gajju mrānu
your sago tree you date tree

xi Nī Hingā ollā Nī Nejju ollā.
your saffron forget your oil forget.

TRANSLATION.

Oh ! youthful woman. We are of equal age and therefore a match to each other. I shall do your bidding. From this day forward, give up all thought of your native land and forget your people and relations. Forget your mohwa, mango, sago and date trees, bamboo pulp and Bodandam leaf vegetable. Also forget your saffron and oil.

TRANSCRIPT IN TELUGU.

[అదరిడే - ఆడే - డెలారడె డెల్లో].

i నీనూ నానూ సారి - నీనూ నానూ జోడి
ii నీనూ నానూ తూకా - నీనూ నానూ సాడి
iii నీ యోగువెఙ్జై - నీవాడి వెంజై
iv నీ దిన్నా తాదా - నీ పుర్తి తాదా
v నింజూటి ఆసాకియా - నింజూటి ఎలూకియా
vi నింజూటి బుజ్జాగ్ దవులుము - నింజూటి పిహాగ్ దువులుము
vii నీలోకా ఒల్లా - నీబాకా ఒల్లా
viii నీ ఇప్పి మ్రాను - నీ మహా మ్రాను
ix తేరు మడి ఒల్లా - కుచ్చా మడి ఒల్లా
x నీ ఈలు రొ్త మ్రాను - నీ గజ్జు మ్రాను
xi నీ హింగా ఒల్జా - నీ నైజ్ల ఒల్లా

[No. 142 A.K.]

TAMIL AS SPOKEN IN TANJORE.

THE PARABLE OF THE PRODIGAL SON.

ஒரு மனுஷனுக்கு இரண்டு குமாரர் இருந்தார்கள். அவர்களில்
Oru man̲ushan̲ukku iraṇḍu kumārar irundārgaḷ. Avargaḷil
One man-to two sons were. Them-in

இளையவன் தகப்பனை நோக்கி, 'தகப்பனே, ஆஸ்தியில் எனக்கு
Iḷeiyavan̲ tagappan̲ei nōkki, 'tagappan̲-ē, āstiyil en̲akku
younger-th the-father addressing, 'father-O, property-in me-to

வரும் பங்கை எனக்குத்தரவேண்டும்,' என்றான். அந்தப்படி அவன்
varum paṅgei en̲akku-ttara-vēṇḍum,' en̲ṟān̲. Andappaḍi avan̲
coming shar eme-to-to-give-is-wanted,' said. Accordingly he

அவர்களுக்குத்தன் ஆஸ்தியைப்பங்கிட்டுக்கொடுத்தான். சில நாளைக்குப்
avargaḷukku-ttan̲ āstiyei-ppaṅgiṭṭu-kkoḍuttān̲. Śila nāḷeikku-
them-to-his property-having-divided-gave. Few days-

பின்பு, இளைய மகன் எல்லாவற்றையும் சேர்த்துக்கொண்டு தூர
ppin̲bu, iḷeiya magan̲ ellāvaṟṟeiyum śērttu kkoṇḍu dūra
after, younger son all having-gathered distant

தேசத்துக்குப்புறப்பட்டுப்போய் அங்கே துன்மார்க்கமாய்
dēśattukku-ppuṟappaṭṭu-ppōy aṅgē dun̲mārkkamāy
country-to-having-started-having-gone there evil-way-having-become

ஜீவனம்பண்ணி, தன் ஆஸ்தியை அழித்துப்போட்டான். எல்லா
jīvan̲am-paṇṇi, tan̲ āstiyei aṛittu-ppōṭṭān̲. Ellā
life-having-made his property wasted. All

வற்றையும் அவன் செலவழித்த பின்பு, அந்த தேசத்திலே கொடிய
vaṟṟeiyum avan̲ śelavaṛitta pin̲bu, anda dēśattilē koḍiya
he spending after, that country-in severe

பஞ்சம் உண்டாயிற்று. அப்பொழுது அவன் குறைவு படத்
pañjam uṇḍāyiṟṟu. Appoṛudu avan̲ kuṟeivu paḍa-
famine arose. Then he want to-suffer-

தொடங்கி, அந்த தேசத்துக்குடிகளில் ஒருவனிடத்தில்
ttoḍaṅgi, anda dēśattu-kkuḍigaḷil oruvan̲-iḍattil
having-begun that of-country-inhabitants-among one-with

போய் ஒட்டிக்கொண்டான். அந்தக்குடியானவன் அவனைத்தன்
pōy oṭṭi-kkoṇḍān̲. Anda-kkuḍiyān̲avan̲ avan̲ei-ttan̲
having-gone joined-himself. That-husbandman him-his

வயல்களில் பன்றிகளை மேய்க்கும்படி அனுப்பினான். அப்பொழுது
vayalkaḷ-il paṉṟigaḷei mēykkumbaḍi anuppiṉāṉ. Apporudu
fields-in pigs to-feed sent. Then

பன்றிகள் தின்கிற தவிட்டினாலே தன் வயிற்றை நிரப்ப ஆசை-
paṉṟigaḷ tiṉgiṟa taviṭṭiṉālē taṉ vayiṟṟei nirappa āśei-
pigs eating husk-with-even his belly to-fill wish-

யாயிருந்தான், ஒருவனும் அதை அவனுக்குக்கொடுக்கவில்லை.
yāy-irundāṉ, oruavaṉ-um adei avaṉukku-kkoḍukkavillei.
having-become-was, one-even that him-to-gave-not.

அவனுக்குப்புத்தி தெளிந்தபோது, அவன் 'என் தகப்பனுடைய
Avaṉukku-pputti teḷinda-pōdu, avaṉ 'eṉ tagappaṉuḍeiya
Him-to-sense clear-become-time-at, he 'my father's

கூலிக்காரர் எத்தனையோ பேருக்குப்பூர்த்தியான சாப்பாடு இருக்கிறது,
kūlikkārar ettaṉeiyō pērukku-ppūrtti-yāṉa śāppāḍu irukkiṟadu,
servants how-many men-to-full food is,

நானோ பசியினால் சாகிறேன். நான் எழுந்து, என்
nāṉō paśiyiṉāl śāgiṟēṉ. Nāṉ eṛundu, eṉ
I-on-the-other-hand hunger-with die. I having-arisen my

தகப்பனிடத்திற்குப்போய், "தகப்பனே பரத்துக்கு விரோதமாகவும்
tagappaṉ-iḍattiṟku-ppōy, "tagappaṉē parattukku virōdam-āgavum
father-to-having-gone, "father-O heaven-to contrarily-also

உமக்கு முன்பாகவும் பாவஞ்செய்தேன்; இனிமேல் உம்முடைய
umakku muṉb-āgavum pāvañ-jeydēṉ; iṉimēl ummuḍeiya
you-to before-also sin-I-did; hereafter your

குமாரன் என்று சொல்லப்படுவதற்கு நான் பாத்திரனல்ல;
kumāraṉ eṉṟu śolla-ppaḍuvadaṟku nāṉ pāttiraṉalla;
son having-said to-be-called I fit-man-am-not;

உம்முடைய கூலிக்காரரில் ஒருவனாக என்னை வைத்துக்கொள்ளும்"
ummuḍeiya kūlikkāraril oruvaṉāga eṉṉei veittu-kkoḷḷum"
your servants-among one-to-become me keep-for-yourself"

என்பேன்' என்று சொல்லி, எழுந்து புறப்பட்டு,
eṉbēṉ' eṉṟu śolli, eṛundu puṟa-ppaṭṭu,
will-say' having-said having-uttered, having-arisen having-started,

தன் தகப்பனிடத்தில் வந்தான். அவன் தூரத்தில் வரும் போதே
taṉ tagappaṉ-iḍattil vandāṉ. Avaṉ dūrattil varum pōdē
his father-to came. He distance at coming when

அவனுடைய தகப்பன் அவனைக்கண்டு மனதுருகி ஓடி அவன்
avaṉuḍeiya tagappaṉ avaeṉei-kkaṇḍu maṉadurugi ōḍi avaṉ
his father him-seeing heart-melting running his

கழுத்தைக்கட்டிக்கொண்டு அவனை முத்தஞ்செய்தான். குமாரன்
karuttei-kkatti-kkondu avanei muttañ-jeydān. Kumāran
neck-embracing him kiss-made. The-son

தகப்பனை நோக்கி, 'தகப்பனே, பரத்துக்கு விரோதமாகவும்
tagappanei nōkki, 'tagappanē, parattukku virōdam-āgavum
the-father addressing, 'father-O, heaven-to against-also

உமக்கு முன்பாகவும் பாவஞ்செய்தேன்; இனிமேல் உம்முடைய
umakku munb-āgavum pāvañ-jeydēn; inimēl ummudeiya
you-to before-also sin-I-did; hereafter your

குமாரன் என்று சொல்லப்படுவதற்கு நான் பாத்திரன்அல்ல' என்று
kumāran enru śolla-ppaduvadarku nān pāttiran-alla' enru
son having-said to-be-called I fit-man-am-not' saying

சொன்னான். அப்பொழுது தகப்பன் தன் ஊழியக்காரரை நோக்கி,
śonnan. Apporudu tagappan tan ūriyakkārarei nōkki,
said. Then the-father his servants addressing,

'நீங்கள் உயர்ந்த வஸ்திரத்தைக்கொண்டுவந்து இவனுக்கு உடுத்தி,
'nīṅgal uyarnda vastirattei-kkonduvandu ivanukku udutti,
'you costly robe-having-brought him-to having-dressed,

இவன் கைக்கு மோதிரத்தையும் கால்களுக்குப்பாதரட்சைகளையும்
ivan keikku mōdirattei-yum kālgalukku-ppādaratcheigalei-yum
his hand-to ring-also legs-to-shoes-also

போடுங்கள். கொழுத்தக்கன்றைக்கொண்டுவந்து அடியுங்கள். நாம்
pōduṅgal. Korutta-kkanrei-kkonduvandu adiyuṅgal. Nām
put. Fat calf having-brought kill. We

புசித்து சந்தோஷமாய் இருப்போம். என் குமாரனாகிய இவன்
puśittu, śandōsham-āy iruppōm. En kumāran-āgiya ivan
having-eaten merry-having-become shall-be. My son-being this

மரித்தான், திரும்பவும் உயிர்த்தான்; காணாமற்போனான், திரும்பவும்
marittān, tirumbavum uyirttān; kāṇāmar-pōnān, tirumbavum
died, again became-alive; lost-went, again

காணப்பட்டான்' என்றான். அப்படியே அவர்கள் சந்தோஷப்படத்
kāṇa-ppattan' enrān. Appadiyē avargal śandōsha-ppada-
was-found' said. So they merry-to-be-

தொடங்கினார்கள்.
ttodaṅginārgal.
began.

அவனுடைய மூத்த குமாரன் வயலில் இருந்தான். அவன் திரும்பி
Avanudeiya mūtta kumāran vayalil irundān. Avan tirumbi
His elder son field-in was. He again

வீட்டுக்குச் சமீபமாய் வருகிறபோது கீதவாத்தியத்தையும்
vīṭṭukku-chchamīpam-āy varugiṟa-pōdu gīta-vāttiyattei-yum
house-to-near-having-become coming-time-at music-also

நடனக்களிப்பையும் கேட்டு, ஊழியக்காரரில் ஒருவனை அழைத்து,
naḍaṉa-kkaḷippei-yum kēṭṭu, ūriyakkārari1 oruvaṉei areittu,
dancing-merriment-also hearing, servants-among one calling,

'இதென்ன?' என்று விசாரித்தான். அதற்கு அவன், 'உம்முடைய
'ideṉṉa?' eṉṟu visārittāṉ. Adaṟku avaṉ, 'ummuḍeiya
'this-what?' saying asked. That-to he, 'your

சகோதரன் வந்தார், அவர் மறுபடியும் சுகத்துடனே உம்முடைய
śagōdaraṉ vandār, avar maṟubaḍiyum śugattuḍaṉē ummuḍeiya
brother came, he again safe your

தகப்பனிடத்தில் வந்து சேர்ந்தபடியினாலே அவருக்காக
tagappaṉ-iḍattil vandu śērnda-paḍiyinālē avarukk-āga
father-to having-come reached-because him-for

கொழுத்த கன்றை அடிப்பித்தார்' என்றான். அப்பொழுது அவன்
koṛutta kaṉṟei aḍippittār' eṉṟāṉ. Appoṛudu avaṉ
fat calf he-killed-had' said. Then he

கோபம் அடைந்து உள்ளே போக மனதில்லாதிருந்தான். தகப்பனோ
kōpam aḍeindu uḷḷē pōga maṉadillād-irundāṉ. Tagappaṉō
anger having-got in to-go mind-without-was. The-father-but

வெளியே வந்து அவனை வருந்தியழைத்தான். அவன் தகப்பனுக்குப்
veḷiyē vandu avaṉei varundiy-areittāṉ. Avaṉ tagappaṉukku-
out having-come him having-entreated-invited. He the-father-to-

பிரதியுத்திரமாக, 'இதோ இத்தனை வருஷகாலமாய் நான்
ppiradiy-uttaram-āga, 'idō, ittaṉei varusha-kālam-āy nāṉ
reply-as, 'lo, so-many years-time-being I

உமக்கு ஊழியஞ்செய்து, ஒருக்காலும் உம்முடைய கற்பனையை
umakku ūriyañ-jeydu, orukkāl-um ummuḍeiya kaṟpaṉeiyei
you-to service-did, one-time-even your command

மீறாதிருந்தும், என் சிநேகிதரோடே நான் சந்தோஷமாய்
mīṟādirundum, eṉ śinēgitar-ōḍē nāṉ śandōsham-āy
not-transgressing-being-though, my friends-with I merry

இருக்கும்படி நீர் ஒருக்காலும் எனக்கு ஒரு ஆட்டுக்குட்டியையாவது
irukkumbaḍi nīr orukkālum eṉakku oru āṭṭukkuṭṭiyeiy-āvadu
to-be you one-time-even me-to one kid-even

கொடுக்கவில்லை. வேசிகளிடத்தில் உம்முடைய ஆஸ்தியை அழித்துப்
koḍukkav-illei. Vēśigaḷ-iḍattil ummuḍeiya āstiyei arittu-
gave-not. Harlots-with your property having-

போட்ட உம்முடைய குமாரனாகிய இவன் வந்தவுடனே
ppōṭṭa ummuḍeiya kumāra-ṉāgiya ivaṉ vandav-uḍaṉē
wasted your son-being this coming-immediately

கொழுத்த கன்றை இவனுக்காக அடிப்பித்தீரே' என்றான். அதற்குத்
koṛutta kaṉṟei ivaṉukk-āga 'aḍippittīrē' eṉṟāṉ. Adaṟku-
fat calf him-for killed-had' said. That-to-

தகப்பன், 'மகனே, நீ எப்போதும் என்னோடிருக்கிறாய், எனக்குள்ள
ttagappaṉ, 'magaṉ-ē, nī eppōdum eṉṉōḍ-irukkiṟāy, eṉakk-uḷḷad-
the-father, 'son-O, thou always me-with-art, me-to-being-

தெல்லாம் உன்னுடையதாயிருக்கிறது. உன் சகோதரனாகிய
ellām uṉṉuḍeiyad-āy-irukkiṟadu. Uṉ śagōdaraṉ-āgiya
all thine-having-become-is. Thy brother-being

இவனோ மரித்தான், திரும்பவும் உயிர்த்தான்; காணாமற்போனான்,
ivaṉ-o marittāṉ, tirumbavum uyirttāṉ; kāṇāmaṟ-pōṉāṉ,
this-but died, again became-alive; lost-went,

திரும்பவும் காணப்பட்டான்; ஆனபடியினாலே நாம் சந்தோஷப்பட்டு
tirumbavum kāṇa-ppaṭṭāṉ; Āṉa-paḍiyi-ṉālē nām śandōsha-ppaṭṭu
again was-found; so we merry-being

மகிழ்ச்சியாயிருக்கவேண்டுமே' என்று சொன்னான் என்றார்.
magiṛchchiy-āy-irukka-vēṇḍum-ē' eṉṟu śoṉṉāṉ eṉṟār.
glad-having-become-to-be-is-wanted' saying spoke said.

[No. 143 A.K.]

TAMIL AS SPOKEN IN TANJORE: SPOKEN BY KRISHNAMACHARYA RANGA NATH.

DOMESTIC HAPPINESS.

ஒரே ஒரு ஊரிலே ஒரு குடியானவன் இருந்தான். அவன் ரொம்ப
Orē oru ūrilē oru kuḍiyāṉavaṉ irundāṉ. Avaṉ romba
Certain a village-in a farmer was. He very

நல்லவனாயும் ப்ரியமாய் பேசரவனாயும் பசியோடே யிருக்கிற-
nallavaṉāyum priyamāy pēśaravaṉāyum paśiyōḍē yirukkiṟa-
good-and kindly talking-and hunger-with those-who-

வாளைப்பாத்து ஸஹிக்காதவனாயும் இருந்தான். ஆனாக்கெ அவன்
vāḷei-ppāttu sahikkādavaṉāyum irundāṉ. Āṉākke avaṉ
are-seeing to-endure-unable-and was. But his

பொண்டாட்டி இதுக்கு நேர் விரோதம். ப்ரியமான வார்த்தையே
poṇḍāṭṭi idukku nēr virōdam. Priyamāṉa vārtteiyē
wife this-to quite opposed. Kind word-at-all

அவளுக்குப்பேசத்தெரியாது. பசிச்சிருக்கிறவாளைத்
avaḷukku-ppēśa-tteriyādu. Paśichchirukkiṟavaḷei-
her-to-to-speak-knew-not. Hungry-those-who-are

தொரத்துவோ. ஒத்தருக்கும் ஒரு உபகாரம் பண்ணமாட்டா. இப்படி
ttorattuvō. Ottarukkum oru upakāram paṇṇa-māṭṭā. Ippaḍi-
she-drive-away-will. Anyone-to a help she-render-will-not. Such

யிருக்கச்சே, ஒரு நாள் அந்தக்குடியானவன் தங்க வீட்டெ
yirukkachchē, oru-nāḷ anda-kkuḍiyāṉavaṉ taṅga vīṭṭe-
being-the-case, one-day that-farmer his house-

விட்டு வெளியே பொறப்படச்சே வாசப்படிக்கிட்டெ ஒரு கெழவி
viṭṭu veḷiyē poṟappaḍachchē vāśappaḍi-kkiṭṭe oru keṟavi
leaving out starting-while threshold-near an old-woman

படுத்திண்ருந்தா. அவ கண்ணெல்லாம் குழிஞ்சிருந்துது. தலே
paḍuttiṉrundā. Avakaṇṇellām kuṟiñjirundudu. Talei-
lying-was. Her-eyes-all sunken-were. Head-

யெல்லாம் நெரச்சிருந்துது. ஒரு கந்தெயெத்தான் கட்டிண்ருந்தா.
yellām ṉerachchirundudu. Oru kandeyettāṉ kaṭṭiṉrunda
all grey-was. A rag-only she-wearing-was.

இவளெப்பாத்ததும் குடியானவனுக்கு ரொம்ப எரக்கம்
Ivaḷe-ppāttadum kuḍiyāṉavaṉukku romba erakkam
This-woman-seeing-on farmer-to great pity

வந்தூட்டுது. கீழே குனிஞ்சு அவளெப்பாத்து, "அம்மா, நீங்க
vandūṭṭudu. Kīṛē kuṉiñju avaḷe-ppāttu, "ammā, nīṅga
came. Low bending her-looking-at, "mother-O, you

ஏன் இப்படி படுத்திண்ருக்கெக? ஒங்களுக்கு என்ன வேணும்"
ēṉ ippaḍi paḍuttiṉrukkeha? Oṅgaḷukku eṉṉa vēṇum"
why thus lying-down-are? you-to what is-wanted'

என்னு கேட்டான். இவ யார் தெரியுமா? இவதான்
eṉṉu kēṭṭāṉ. Iva yār teriyumā? Ivadāṉ
so he-asked. This-woman who do-know? This-woman-only

ஔவையார். நன்னா கவிகளெல்லாம் பாடத்தெரியும் இவளுக்கு.
Auveiyār. Naṉṉā kavigaḷ-ellām pāḍa-tteriyum ivaḷukku.
Auvaiyar. Well poems-all to-compose-knows her-to.

இதுமாதிரி ப்ரியமான கொரலெக்கேட்டதும் ஔவையார்
Idu-mādiri priyamāṉa korale-kkēṭṭadum Auveiyār
This-like kind voice hearing-on Auvaiyar

கண்ணெத்தரந்து பாத்து, "அப்பா, ரொம்ப நாளா சாப்படலெ
kaṉṉe-ttarandu pāttu, "appā, romba nāḷā śāppaḍale
eyes-having-opened having-seen, "son-O, many days-for ate-not

நான். சட்டுனு கொஞ்சம் கஞ்சி கொடுத்தயானா ரொம்ப நல்லது"
nāṉ. Śaṭṭuṉu koñjam kañji koḍuttayāṉā romba nalladu"
I. Soon some gruel give-if very good"

என்னு சொன்னா. அதைக்கேட்டதும் வேகமா உள்ளே போயி,
eṉṉu śoṉṉā. Adei-kkēṭṭadum vēhamā uḷḷē pōyi,
so she-said. That-hearing-on quickly in having-gone

உள்வாசப்படிக்கிட்டெ போனதும் மெதுவா நடந்துண்டு தன்
uḷ-vāśappaḍi-kkiṭṭe pōṉadum medūvā naḍanduṇḍu taṉ
inner-threshold-near having-reached slowly walking his

பொண்டாட்டி என்ன பண்ணிண்ருக்கானு பாத்தான். அவொ
poṇḍātti eṉṉa paṇṇiṉrukkāṉṉu pāttāṉ. Avo
wife what doing-was he-saw. She

மாவரைச்சிண்ருந்தா. தானும் புன்சிரிப்போடெ போயி, தானும்
māv-aṟeichchiṉrundā. Tāṉum puṉ-śirippōḍe pōyi, tāṉum
flour-grinding-was. He-also smile-with having-gone, he-also

சேந்து மாவரைச்சிண்டெ, "ஒனக்கு தீபாவளிக்கு என்ன
śēndu māv-aṟeichchiṇḍe, "oṉakku Dīpāvaḷikku eṉṉa
having-joined flour-grinding while," "you-to Dipavali-for what

பொடவெ வேணும்? இப்பொ நெல் நன்னா வெளஞ்சிருக்கு" என்னு
poḍave vēṇum? Ippo nel naṉṉa velañjirukku" eṉṉu
cloth is-wanted? now paddy well grown-has" so

கேட்டான். அவோ அலட்சியமா பதில் சொல்லிப்பிட்டு வாயெ
kēṭṭān. Avo alaṭchiya-mā badil śollippiṭṭu vāye
he-asked. She slightingly reply having-given mouth

மூடினூட்டா. அப்பறம் இதுதான் சமயம்னு பாத்து
mūḍinūṭṭā. Apparam itu-tān śamayam-nu pāttu
shut. Then this-only opportunity-to-be finding

நடுநடுங்கிண்டு காதுங்கிட்டெ போயி, "என் கண்ணே,
naḍunaḍuṅgiṇḍu kāduṅgiṭṭe pōyi, "en kaṇṇē,
trembling ear-close-to having-gone, "my dear-O,

வாசலிலே ஒரு கெழவி பசியினாலெ சாரா, கொஞ்சங்கஞ்சிகுடேன்"
vāśalilē oru keṛavi paśiyināle śārā, koñjaṅ-kañjikuḍēn"
gate-at an old-woman hunger-of dying-is a-little-gruel give-please"

என்னு சொன்னான். ஓடனே, அவளுக்கு மஹா கோபம் வந்தூட்டுது
ennu śonnān. Oḍanē, avaḷukku mahā kōpam vandūṭṭudu
so he-said. At once, her-to great anger came.

"அடே மடையா, ஒனக்குத்தான் வீண்சோறு போடறேன்.
"Aḍē maḍeiyā, onakku-ttān vīṇ-śoru pōḍarēn.
You fool-O, you-for-as in-vain-food I-am-giving

தெருவிலே போர பிச்சக்காரனுக்கெல்லாம் யார போடறது?"
Teruvile pōra pichchakkāranu-kkellām yār pōḍaradu?"
Street-in going beggars-to-all who to-feed-is?"

என்னு கத்தினா. அவன் அவோ போட்ட பலத்த கத்தலெக்கேட்டு
ennu kattinā. Avan avo pōṭṭa balatta kattale-kkēṭṭu
so she-cried-out. He she raised loud cry-hearing-on

அப்பொ நடுநடுங்கினாலும் அடுத்த க்ஷணத்திலெ அவகிட்ட போயி
appo naḍunaḍuṅgiṇālum aḍutta kshaṇattile ava-kiṭṭa pōyi
then trembled-though next moment-in her-near having-gone

மறுபடியும் கேக்க ஆரம்பிச்சான். ஓடனே அவ முன்னையவிட
maṟupaḍiyum kēkka ārambichchān. Oḍanē ava munnaya-viḍa
again ask-to began. At once she before-more-than

பத்துமடங்கு ஆத்திரப்பட்டுண்டு கிட்டெயிருந்த மொறம் சலடெ
pattu-maḍaṅgu āttirappaṭṭuṇḍu kiṭṭe-yirunda moṟam śalaḍe
ten-times having-grown-angry near-lying winnow sieve

இதெ எடுத்துண்டு அவனெ அடிச்சுக்கிண்டு வீடுமுழுதும்
ide eḍuttuṇḍu avanei aḍichchukkiṇḍu vīḍu-muṛudum
this having-taken him beating house-throughout

கூட ஓடித்தொரத்தினா. இந்த சத்தத்தினாலெ கண்
kūḍa ōḍi-ttorattinā. Inda śattattinālē kaṇ-
with running-chased. This noise-by eyes

முழிச்சிண்ட	ஔவையார்	நடந்த	சங்கதிகளெ	ஒரு
muṛichchiṇḍa	Auveiyār	naḍanda	śaṅgatihaḷe	oru
opened-that	*Auvaiyar*	*that occurred*	*events*	*one*

பாட்டால்	வர்ணிச்சா.	இது	குடியானவன்	காதில்	விழுந்ததும்
pāṭṭāl	varṇichchā.	Idu	kuḍiyānavan	kādil	viṛundadum
verse-in	*described.*	*This*	*farmer*	*ear-in*	*falling-on*

யாரென்னு	தெரிஞ்சிண்டு	பொண்டாட்டியிடம்	சொல்ல,	அவளும்
yārennu	teriñjiṇḍu	-poṇḍātti-yiḍam	śolla,	avaḷum
who-she-was	*having-understood*	*wife-to*	*having-told,*	*she-also*

பயந்து	ஔவையாருக்கு	சாதம்	போட்டா.
bayandu	Auveiyārukku	śādam	pōṭṭā.
becoming-afraid	*Auvaiyar-to*	*food*	*gave.*

TRANSLATION.

In a certain village, there lived a farmer who was very good, who spoke kind words to all and who was unable to endure the sight of hungry people. But his wife was quite his opposite; kind words she knew not, hungry people she would drive out and she would not render any help to any one. One day when the farmer started out of his house, he saw an old woman lying down near the threshold. Her eyes were sunken, her hair was all grey and she wore only a rag and, at sight of her, he grew very compassionate. Bending low, he looked at her and said "Mother! Why are you thus lying down? What do you want?" Now, do you know who this woman was? She was Auvaiyar, the great poetess. As soon as she heard his kind voice, Auvaiyar opened her eyes and said "My son, I have been starving for many days past and I shall be much obliged if you will give me some gruel." No sooner did he hear this than he ran fast into the house, slackened his pace when he reached the inner threshold and looked in to see what his wife was doing. She was grinding corn. He went in with a smile on his face and joined in the grinding. While being engaged in this act, he said to her "What clothes do you wish to have for the Dipavali? We shall have a good harvest of paddy now." But she replied to him carelessly and ceased speaking. Then, thinking that that was the best opportunity for him, he approached her ears, all in a tremble, and said "O apple of mine eye! An old woman is dying of hunger outside; please give her some gruel." As soon as she heard these words, she flew into a towering passion and cried "O thou fool! Already I am feeding you for nothing and who is to

feed all the beggars in the street?" Though he then trembled at hearing her loud outcry, he approached her the next moment and began asking her again. She grew ten times more enraged at this, snatched the winnow and sieve that lay handy, struck him with them and chased him round and round the house. Now, Auvaiyar, who woke up at this uproar, described all these events in a verse. As soon as this fell on the ears of the farmer, he understood who she was and informed his wife also of the matter. Thereupon she grew afraid and gave food to the poetess.

[No. 149 A.K.]

Tamil as spoken in Tinnevelly: spoken by M. E. Virabahu Pillai.

STORY OF HARICHANDRA.

நமது	இந்தியா	தேசத்திலே	வடக்கே	அயோத்தின்னு	ஒரு
Namadu	Indiyā	dēśattilē	vaḍakkē	Ayōddinnu	oru
Our	*India*	*country-in*	*the-north-in*	*Ayodhi-named*	*a*

நாடிருக்கு.	அதை	அரிச்சந்திரன்னு	ஒரு	அரசன	ஆண்டுவந்தான்.
nāḍ-irukku.	Adei	Arichchandirannu	oru	araśan	āṇḍu-vandān.
kingdom-is.	*It*	*Harichandra-named*	*a*	*king*	*ruling-was.*

அவனுக்கு	சந்திரமதின்னு	ஒரு	பெண்சாதி,	தேவதாசன்னு
Avanukku	Chandiramatinnu	oru	peṇchāti,	Dēvadāśannu
Him-to	*Chandramati-named*	*a*	*wife,*	*Devadasan-named*

ஒரு	மகன்.	அவன	தேசத்தில்	எல்லாரும்	சௌக்கியமாயிருந்தா.
oru	mahan.	Avan	dēśattil	ellārum	śaukkiyam-āy-irundā.
a	*son.*	*His*	*kingdom-in*	*all*	*happy-were.*

அவங்கிட்ட	ஒரு	சிலாக்கியமான	குணம்.	என்னான்னா	பொய்யே
Avaṅ-giṭṭa	oru	śilākkiyamāna	guṇam.	Ennānnā	poyyē
Him-with	*an*	*excellent*	*quality.*	*That-is*	*lie*

சொல்லமாட்டான்.	அவன்	பொய்யே	சொல்றதில்லை	என்னு	ஒரு
śolla-māṭṭān.	Avan	poyyē	śolṟadlllei	ennu	oru
utter he will not.	*He*	*lie*	*utter would not*	*that*	*a*

விரதமாக	வச்சிருக்கான்னு	உலகமெங்கும்	எட்டிற்று.
viratamāga	vachchirukkāṇṇu	ulakameṅgum	eṭṭiṟṟu.
vow as	*had considered*	*the world throughout*	*spread.*

தேவர்களும்	முனிவர்களுங்கூட	இந்தச்சங்கதி	தெரிஞ்சு
Dēvarhaḷum	munivarhaḷuṅ-kūḍa	inda chchaṅgati	teriñju
The devas and	*munis even*	*this news*	*coming to know*

அரிச்சந்திரனைச்சோதிக்கணுமென்னு	நினைச்சா.	உடனே
Arichchandiranei chchōdikkaṇum eṇṇu	nineichchā.	Uḍanē
Harichandra tested should be	*thought.*	*Immediately*

விசுவாமித்திரமுனிவன்	அரிச்சந்திரங்கிட்ட	வந்து,	தனக்கு	ஒரு
Viśuvāmittira munivan	Arichchandiraṅ kiṭṭa	vandu	tanakku	oru
Visvamitramuni	*Harichandra to*	*having come*	*him to*	*a*

வரங்கொடுக்கணுமென்னு	கேட்டான்.	அதற்கு	அவன்	அப்படியே
varaṅ koḍukkaṇum eṇṇu	kēṭṭan.	Adukku	avan	appaḍiyē
boon should be-granted-that	*asked.*	*That to*	*he*	*accordingly*

தான் கொடுக்கேண்ணு வாக்குச்சொன்னான். பின்பு வரங்கேட்டான்.
taṉ koḍukkēṇṇu vākku chchoṉṉāṉ. Piṉbu varaṅkēṭṭāṉ.
he would grant promised. Afterwards boon he asked.

வரம் என்னண்ணு தனக்கு ஒரு ஆனை உயரத்துக்கு பொன்னு
Varam eṉṉāṇṇā taṉakku oru āṉei uyarattukku poṉṉu
The-boon what-is him-to an elephant height-to gold

கொடுக்கணுமின்னு கேட்டான். அரிச்சந்திரன் தனது
koḍukkaṇum iṉṉu kēṭṭāṉ. Arichchandiraṉ taṉadu
give-should-that he-asked. Harichandra his

வார்த்தையைக்காப்பாத்தணுமில்லா ? அதற்காக நாடு நகரம்
vārtteiyei kkāppāttaṇum illā ? Adaṟkāga nāḍu nagaram
word to keep should not? That for kingdom city

சொத்து கித்து எல்லாவற்றையும் வித்து கொடுத்தான். ஆனால்
śottu kittu ellāvaṟṟeiyum vittu koḍuttāṉ. Āṉāl
property and everything having-sold gave. But

பூரா தொகையும் கொடுக்க முடியவில்லை. வேறே தனக்கு
pūrā togeiyum koḍukka muḍiyavillei. Vēṟē taṉakku
whole amount to give could not. Other him to

விக்கறதற்கு ஒன்றுமில்லாமல் தன் பெண்சாதி சந்திர
vikkaṟadaṟku oṉṟumillāma taṉ peṇchāti Chandira-
selling-for anythingwithout his wife Chandramati-

மதியையும் தன் பையன் தேவதாசனையும் வித்தான்.
matiyeiyum taṉ paiyaṉ Dēvadāśaṉeiyum vittāṉ.
and his son Devadasan-and sold.

பின்னேயும் பணம் போதாமல் தன்னையும் ஒரு சுடுகாடு
Piṉṉeiyum paṇam pōdāmal taṉṉeiyum oru śuḍu-kāḍu
Still money sufficient-not-being him-also a burning-ground

காக்கும் வீரவாகு என்னும் பறையனுக்கு அடிமையாக்கிக்கிட்டு
kākkum Vīravāhu eṉṉum paṟeiyaṉukku aḍimei-yākki-kkiṭṭu
watching Viravahu named paraiya-to having enslaved

வித்து ஒருமட்டுக்கும் விசுவாமித்திரனுக்குக்கொடுக்கவேண்டிய
vittu oru-maṭṭukkum Viśuvāmittiraṉukku-kkoḍukka vēṇḍiya
having sold a-certain-extent-to to Visvamitra to pay

பொன்னைக் கொடுத்துத்தீர்த்தான். இப்படியெல்லாங் கஷ்டப்பட்டுன்-
poṉṉeikoḍuttu-ttīrttāṉ. Ippaḍi-yellāṅ kashṭa-ppaṭṭuṅ-
the-gold-having-given-cleared-off. In these ways all having-suffered-

கூட தான் பொய் சொல்வதில்லையிண்ணு ஒரே வைராக்கியமாயிருந்
gūda tān poy śolvadilleiyiṇṇu orē veirākkiyam-āy-irun
even he lie utter-never-would-that sole determination

தான். ஒரு நாள் அவன் மகன் பாம்பு கடித்துச்செத்தான்.
dān. Oru-nāḷ avan mahan pāmbu kaḍittu-chchettān.
remained. One-day his son snake having bit died.

அவனை யெடுத்துக்கிட்டுச் சந்திரமதி சுடுகாட்டுக்கு வந்தாள்.
Avanei yeḍuttu-kkiṭṭuch Chandiramati śuḍu-kāṭṭukku vandāḷ.
Him carrying Chandramati the burning ground came.

அங்க சுடுகாட்டைக்காத்துக்கொண்டிருந்தான் அரிச்சந்திரன்.
Aṅga śuḍu-kāṭṭei-kkāttu-kkoṇḍirundān Arichchandiran.
There the-burning-ground watching-was Harichandra.

பையனைக்கட்டையில் வச்சு எரிக்கதற்கு வரிகொடுக்கணு
Peiyanei-kkaṭṭeiyil vachchu erikkadaṟku vari-koḍuukkaṇm-
The-boy the-pile-on laying burning-for tax should give

மிண்ணு கே[illegible]ன். அவட்டப்பணமில்லை. யார்ட்டையாவது போய்
[illegible]ṇṇu kēt[illegible] Av[illegible]ṭṭa-pp[illegible]m-illei. Yārṭet-yāvadu pōy
[illegible] there was not. Person to-any going

[illegible] [illegible] உ[illegible]ப்பினான். அவள்போம்
vāṅgi-kkiṭṭu-v[illegible]ṇṇu avaḷei anuppinān. Avaḷ-pōm-
getting come her he-sent. She-going-

வழியிலே ஒரு பிள்ளையைக்கொண்ணுட்டாண்ணு அநியாயமாய்ச்
vaṟiyilē oru piḷḷeiyei-kkoṇṇuṭṭāṇṇu aniyāyamāy
on the way a child have killed unjustly

சொல்லி காசிராசன் புடிச்சுக்கிட்டான். புடிச்சு அவளை
chcholli Kāśi-rāśan puḍichchu-kkiṭṭān. Puḍichchu avaḷei
alleged Benares-king arrested. Having-arrested her

வீரவாகு என்னும் பறையங்கிட்ட அனுப்புனான். வீரவாகு
Vīravāhu ennum paṟeiyaṅ giṭṭa anuppunān. Vīravāhu
Viravahu named paraiya to he sent. Viravahu

அரிச்சந்திரங்கிட்டச்சொல்லி, கொல்கிற இடத்தில் கொண்டுபோய்
Arichchandiraṅ-kiṭṭa-chcholli, kolgiṟa iḍattil koṇḍu-pōy
Harichandra to having told, of execution the place in taking

அவளை வெட்டும்படி சொன்னான். அரிச்சந்திரன் என்ன பண்ணு
avaḷei veṭṭum-paḍi śonnān. Arichchandiran enna paṇṇu-
her execute-to asked. Harichandra what do

வான்?	பறையன்	சொன்னதைத்தானே	செய்யணும்.	வாளெடுத்து
vāṉ?	Paṟeiyaṉ	śoṉṉadei-ttāṉē	śeyyaṇum.	Vāḷeduttu
can?	*The-paraiya*	*had told only*	*should do.*	*Sword taking*

வெட்டப்போனான்.	அந்தச்சமயத்தில்	விசுவாமித்திர முனிவன்
vetta-ppōṉāṉ.	Anda-chchamayattil	Viśuvāmittira muṉivaṉ
to execute he began.	*That moment at*	*Visvamitra sage*

ஓடியாந்து	நிறுத்து	நிறுத்துண்ணு சொல்லி	நீயே	சத்தியவான்
ōḍiyāndu	niṟuttu	niṟuttuṇṇu-śolli	nīyē	śattiyavāṉ
running came	*stop*	*stop that saying*	*you-indeed*	*truthful person*

என்னு	அவனை	மெச்சிப்பேசி	அவன்	ராஜ்ஜியத்தைத்திரும்ப	
eṇṇu	avaṉei	mechchi ppēśi	avaṉ	rājjiyattei-ttirumba	
that	*him*	*having praised said*	*his*	*kingdom*	*back*

அவனிடம்	ஒப்படைத்தான்.	ஆகையால்	இதனால்	நமக்கு	என்ன
avaṉ iḍam	oppaḍaittāṉ.	Āgeiyāl	idaṉāl	namakku	eṉṉa
him-to	*entrusted.*	*Hence*	*this-from*	*us-to*	*what*

தெரியிது.	சத்தியந்தான்	ஜயங்கொடுக்கும்.	நாம்	பொய்யே
teriyidu.	Śattiyan dāṉ	jayaṅ koḍukkum.	Nām	poyyē
evident-is.	*Truth alone*	*victory bring will.*	*We*	*lie*

சொல்லக்கூடாது.	உண்மையே	சொல்லணும்.
śolla kkūḍādu.	Unmeiyē	śollaṇum.
utter should not.	*Truth only*	*speak should.*

TRANSLATION.

There is a kingdom by name, Ayodhyia, in the north of our country, India. It was noted by a king by name Harichandra. He had a wife by name Chandramati and a son by name Devadasan. In his kingdom, all were happy. He possessed a special virtue, he would never utter a lie. The whole world came to know that he had taken a vow of never uttering a lie. Even the Devas and Munis heard this and thought of testing Harichandra. Immediately, Visvamitra Muni approached Harichandra and asked him to grant him a boon; and accordingly he promised to grant it. Afterwards he mentioned the boon; it was that he should give him gold to the height of an elephant. Was not Harichandra to keep his word? So, he paid it by selling away his kingdom, city, property and everything. But he could not pay the whole amount. As he had nothing left to sell, he sold his wife Chandramati and his boy Devadasan. Even then the amount was not made up; therefore,

he sold himself as a slave to a Pariah by name Viravahu, the watchman of a burning ground, and thereby cleared up at last the dues of gold he had to pay Visvamitra. In spite of all the sufferings that he had to undergo, he was determined never to utter a lie. One day his son died of snake-bite and Chandramati carried him to the burning ground. There Harichandra was the watchman. He asked her to pay the tax due for burning the boy on the pile. She had no money. He sent her to get it from somebody. On her way, she was alleged unjustly to have committed infanticide and arrested by the king of Benares. Arresting her, he handed her over to the Pariah Viravahu and Viravahu asked Harichandra to execute her at the place. What could Harichandra do? He could only obey the order of the Pariah. He raised the sword to execute her. At that moment Visvamitra Muni ran to him, cried "stop, stop," praised him as a truthful person and gave him back his kingdom. Hence, what we learn from this is that truth alone will succeed. We should never utter a lie and we should always speak the truth.

[No. 144, 150, and 156 A.K.]

MALAYĀLAM.

THE PARABLE OF THE PRODIGAL SON.

ഒരു	മനുഷ്യന്നു	രണ്ടു	പുത്രന്മാർ	ഉണ്ടായിരുന്നു.
Oru	manushyannu	raṇḍu	putranmār	uṇḍ-āy-irunnu.
One	*man-to*	*two*	*sons*	*having-become-were.*

അവരിൽ	ഇളയവൻ	അപ്പനോടു;	അപ്പാ,	വസ്തുവിൽ	എനിക്കു
Avaril	iḷayavan	appanōḍu;	appā,	vastuvil	enikku
They-in	*the younger*	*the-father-to;*	*father,*	*goods-in*	*me-to*

വരേണ്ടുന്ന	പങ്കു	തരേണമേ	എന്നു	പറഞ്ഞു;	അവൻ
var-ēṇḍunna	paṅgu	tar-ēṇam-ē	ennu	paṛaññu;	avan
coming	*share*	*give-should*	*so*	*said;*	*he*

അവൎക്കു	മുതൽ	പകുത്തുകൊടുത്തു.	ഏറെനാൾ	കഴിയുംമുമ്പെ
avarkku	mutal	pakuttu koḍuttu.	Eṛe nāḷ	kaṛiyummumbe
them-to	*property*	*divided-gave.*	*Many days*	*passing before*

ഇളയ	മകൻ	സകലവും	സ്വരൂപിച്ചു	ദൂര	ദേശത്തേക്കു
iḷaya	makan	sakalavum	svarūpichchu	dūra	dēśattēkku
younger	*son*	*all*	*having-collected*	*far*	*country-to*

യാത്രയായി	അവിടെ	ദുൎന്നടപ്പുകാരനായി	ജീവിച്ചു	വസ്തു
yātra-yāyi	aviḍe	durnnaḍappukāranāyi	jīvichchu	vastu
journey-made	*there*	*bad-conduct-man-becoming*	*lived*	*property*

നാനാവിധമാക്കിക്കളഞ്ഞു.	എല്ലാം	ചെലവഴിച്ചശേഷം	ആ
nānāvidha-mākkikkaḷaññu.	Ellām	chelavaṛichchaśēsham	ā
in-various-ways-made-wasted.	*All*	*spent-after*	*that*

ദേശത്തു	കഠിന	ക്ഷാമം	ഉണ്ടായിട്ടു	അവന്നു	മുട്ടു
dēśattu	kathina	kshāmam	uṇḍāy-ittu	avannu	muṭṭu
country-in	*severe*	*famine*	*having-become*	*him-to*	*want*

വന്നു	തുടങ്ങി.	അവൻ	ആ	ദേശത്തിലെ	പൌരന്മാരിൽ
vannu	tuḍaṅṅi.	Avan	ā	dēśattile	pauranmāril
coming	*began.*	*He*	*that*	*country-in-of*	*citizens-among*

ഒരുത്തനെ	ചെന്നു	ആശ്രയിച്ചു;	അവൻ	അവനെ	തന്റെ
oruttane	chennu	āśrayichchu;	avan	avane	tanṟe
one-man	*came-near*	*depended;*	*he*	*him*	*his*

വയലിൽ	പന്നികളെ	മേയ്പാൻ	അയച്ചു.	പന്നി	തിന്നുന്ന
vayalil	pannikaḷe	mēypān	ayachchu.	Panni	tinnunna
field-in	*pigs*	*feed-to*	*sent.*	*Pig*	*eating*

വാളവരകൊണ്ടു വയറു നിറെപ്പാൻ അവൻ ആഗ്രഹിച്ചു
vāḷavarakoṇḍu vayaṟu niṟeppān avan āgrahichchu
peas-with belly fill-to he wished

എങ്കിലും ആരും അവന്നു കൊടുത്തില്ല. അപ്പോൾ സുബോധം
eṅgilum ārum avannu koḍuttilla. Appōḷ subōdham
though any-one him-to gave-not. Then sense

വന്നിട്ടു അവൻ; എന്റെ അപ്പന്റെ എത്ര കൂലിക്കാർ
vanniṭṭu avan; enṟe appanṟe etra kūlikkār
having-come he; my father-of how many servants

ഭക്ഷണം കഴിച്ചു ശേഷിപ്പിക്കുന്നു; ഞാനൊ വിശപ്പു-
bhakshaṇam kaṟichchu śēshippikkunnu; ñānō viśappu-
food having-eaten remainder-leaving-are; I-but hunger

കൊണ്ടു നശിച്ചുപോകുന്നു. ഞാൻ എഴുനേററു അപ്പന്റെ അടുക്കൽ
koṇḍu naśichchupōkunnu. Ñān eṟunneṟṟu appanṟe aḍukkal
with perishing-go. I having-arisen father's side

ചെന്നു അവനോടു: അപ്പാ, ഞാൻ സ്വർഗ്ഗത്തോടും നിന്നോടും
chennu avanōḍu: appā, ñān svarggattōḍum ninnōḍum
gone him-to: father, I heaven-to-and thee-to-and

പാപം ചെയ്തിരിക്കുന്നു. ഇനി നിന്റെ മകൻ എന്ന പേരിന്നു
pāpam cheytirikkunnu. Ini ninṟe makan enna pērinnu
sin done-have. Hereafter thy son as name-to

ഞാൻ യോഗ്യനല്ല; നിന്റെ കൂലിക്കാരിൽ ഒരുത്തനെപ്പോലെ
ñān yōgyanalla; ninṟe kūlikkāril oruttaneppōle
I fit-man-am-not; thy servants-among one-man-like

എന്നെ ആക്കേണമേ എന്നു പറയും എന്നു പറഞ്ഞു. അങ്ങിനെ
enne ākkēṇamē ennu paṟayum ennu paṟaññu. Aṅṅine
me make-should so say-shall so said. Thus

അവൻ എഴുന്നേററു അപ്പന്റെ അടുക്കൽ പോയി. ദൂരത്തുനിന്നു
avan eṟunnēṟṟu appanṟe aḍukkal pōyi. Dūrattu ninnu
he having-arisen father's side went. Far from

തന്നെ അപ്പൻ അവനെ കണ്ടു മനസ്സലിഞ്ഞു ഓടിച്ചെന്നു
tannē appan avane kaṇḍu manassaliññu ōḍichchennu
indeed father him seeing heart-melting running-going

അവന്റെ കഴുത്തു കെട്ടിപ്പിടിച്ചു അവനെ ചുംബിച്ചു.
avanṟe kaṟuttu keṭṭippiḍichchu avane chumbichchu.
his neck having-embraced him kissed.

മകൻ അവനോടു; അപ്പാ, ഞാൻ സ്വർഗ്ഗത്തോടും നിന്നോടും
Makan avanōḍu: appā, ñān svarggattōḍum ninnōḍum
Son him-to: father, I heaven-to-and thee-to-and

പാപം ചെയ്തിരിക്കുന്നു ; ഇനി നിന്റെ മകൻ എന്നു
pāpam cheytirikkunnu ; ini ninṟe makan ennu
sin done have ; hereafter thy son so

വിളിക്കപ്പെടുവാൻ യോഗ്യനല്ല എന്നു പറഞ്ഞു. അപ്പൻ തന്റെ
viḷikkappeḍuvān yōgyanalla ennu paṟaññu. Appan tanṟe
to-be-called fit-man-am-not so said. Father his

ദാസന്മാരോടു : വേഗം മേത്തരമായ അങ്കി കൊണ്ടു
dāsanmārōḍu : vēgam mettaramāya angi koṇḍu
servants-to : quickly high-class-being robe having-taken

വന്നു ഇവനെ ധരിപ്പിപ്പിൻ ; ഇവന്റെ കൈക്കു മോതിരവും
vannu ivane dharippippin ; ivanṟe kaikku mōdiravum
having-come him dress-ye ; this man's hand-on ring-and

കാലിന്നു ചെരിപ്പും ഇടുവിപ്പിൻ. തടിപ്പിച്ച കാളക്കുട്ടിയെ
kālinnu cherippum iḍuvippin. Taṭippichcha kāḷakkuṭṭiye
foot-on shoe-and put-ye. Fatted calf

കൊണ്ടുവന്നു അറുപ്പിൻ ; നാം തിന്നു ആനന്ദിക്ക. ഈ എന്റെ
koṇḍuvannu aṟuppin ; nām tinnu ānandikka. Ī enṟe
having brought kill-ye ; we eating shall-feast. This my

മകൻ മരിച്ചവനായിരുന്നു ; വീണ്ടും ജീവിച്ചു ; കാണാതെ
makan marichchavanāyirunnu ; vīṇḍum jīvichchu ; kāṇāte
son dead-man-had-been ; again revived ; not-seeing

പോയിരുന്നു ; കണ്ടുകിട്ടിയിരിക്കുന്നു എന്നു പറഞ്ഞു ; അങ്ങിനെ
pōyirunnu ; kaṇḍukiṭṭiyirikkunnu ennu paṟaññu ; aṅṅine
gone-was ; seeing-getting-has-become so said : thus

അവർ ആനന്ദിച്ചു തുടങ്ങി. അവന്റെ മൂത്ത മകൻ വയലിൽ
avaṟ ānandichchu tuṭaṅṅi. Avanṟe mūtta makan vayalil
they feasting began. His elder son field-in

ആയിരുന്നു ; അവൻ വന്നു വീട്ടിനോടു അടുത്തപ്പോൾ വാദ്യവും
āyirunnu ; avan vannu vīṭṭinōṭu aṭuttappōḷ vādyavum
had-been ; he came house-to nearing-when music-and

നൃത്തഘോഷവും കേട്ടു, ബാല്യക്കാരിൽ ഒരുത്തനെ വിളിച്ചു ;
nṛutta-ghōshavum kēṭṭu, bālyakkāril oruttane viḷichchu ;
dancing sound-and hearing, servants-among one-man calling :

ഇതെന്തു എന്നു ചോദിച്ചു. അവൻ അവനോടു ; നിന്റെ സഹോദരൻ
itendu ennu chōdichchu. Avan avanōṭu ; ninṟe sahōdaran
this what so asked. He him-to ; thy brother

വന്നു ; നിന്റെ അപ്പൻ അവനെ സൌഖ്യത്തോടെ കിട്ടിയതു
vannu ; ninṟe appan avane saukhyattōṭe kiṭṭiyatu
came ; thy father him healthy finding-on-

കൊണ്ടു തടിപ്പിച്ച കാളക്കുട്ടിയെ അറുത്തു എന്നു പറഞ്ഞു.
koṇḍu taṭippichcha kāḷakkūṭṭiye aṟuttu ennu paṟaññu
account-of fatted calf killed so said.

അപ്പോൾ അവൻ കോപിച്ചു. അകത്തു കടപ്പാൻ മനസ്സില്ലാതെ
Appōḷ avan kōpichchu. Akattu kaṭappān manassillāte
Then he angry-got. In to-enter mind-having-not

നിന്നു; അപ്പൻ പുറത്തു വന്നു അവനോടു അപേക്ഷിച്ചു. അവൻ
ninnu; appan puṟattu vannu avanōṭu apēkshichchu. Avan
stood; father out came him-to entreated. He

അവനോടു: ഇത്ര കാലമായി ഞാൻ നിന്നെ സേവിക്കുന്നു; നിന്റെ
avanōṭu: itra kālamāyi ñān ninne sēvikkunnu: ninṟe
him-to: so-long time-being I thee serving; thy

കല്പന ഒരിക്കലും ലംഘിച്ചിട്ടില്ല; എന്നാൽ എന്റെ ചങ്ങാതി-
kalpana orikkalum laṅghichchittilla; ennāl enṟe chaṅṅāti-
order once-even transgressing-had-not; but my friends-

കളുമായി ആനന്ദിക്കേണ്ടതിന്നു നീ ഒരിക്കലും എനിക്കു ഒരു
kaḷumāyi ānandikkēṇḍatinnu nī orikkalum enikku oru
with to-feast-wanted-for thou once-even me-to one

ആട്ടിൻകുട്ടിയെ തന്നിട്ടില്ല. വേശ്യമാരോടു കൂടി നിന്റെ മുതൽ
āṭṭinkuṭṭiye tanniṭṭilla. Vēśyamārōṭu kūṭi ninṟe mutal
kid gavest-not. Harlots-with joining thy property

തിന്നു കളഞ്ഞ ഈ നിന്റെ മകൻ വന്നപ്പോഴേക്കോ
tinnu kaḷañña ī ninṟe makan vannappǫṟēkkō
eating having-wasted this thy son coming when

തടിപ്പിച്ച കാളക്കുട്ടിയെ അവന്നു വേണ്ടി അറുത്തുവല്ലൊ എന്നു
taṭippichcha kāḷakkuṭṭiye avannu vēṇḍi aṟuttuvallō ennu
fatted calf him-to for killed-indeed so

ഉത്തരം പറഞ്ഞു. അതിന്നു അവൻ അവനോടു: മകനേ, നീ
uttaram paraññu. Atinnu avan avanōṭu: makanē, nī
reply said. It-to he him-to; son-O, thou

എപ്പോഴും എന്നോടു കൂടെ ഇരിക്കുന്നല്ലോ; എനിക്കുള്ളതു
eppōṟum ennōṭu kūṭe irikkunnallō; enikkuḷḷatu
always me-with together remainest-is-it-not; me-to-having-that

എല്ലാം നിന്റേതു ആകുന്നു. നിന്റെ ഈ സഹോദരനോ മരിച്ചവ-
ellām ninṟētu ākunnu. Ninṟe ī sahōdaranō marichcha-
all thine is. Thy this brother dead-man-

നായിരുന്നു; വീണ്ടും ജീവിച്ചു; കാണാതെ പോയിരുന്നു; കണ്ടു
vanāyirunnu; vīṇḍum jīvichchu; kāṇāte pōyirunnu; kaṇḍu
had-been; again revived; not-seeing gone-was; seeing

കിട്ടിയിരിക്കുന്നു. ആകയാൽ ആനന്ദിച്ചു സന്തോഷിക്കേണ്ടത്
kiṭṭiyirikkunnu. Ākayāl ānandichchu sandōshikkēṇḍat
getting-has-become. Therefore merry-becoming to-feast-

ആവശ്യമായിരുന്നു എന്നു പറഞ്ഞു.
āvaśyamāyirunnū ennu paraññu.
necessity-had-become so said.

[No. 145, 151, and 157 A.K.]

MALAYĀḶAM.

A STORY.

ഒരു	ഗ്രാമത്തിന്റെ	ഒരു	ഭാഗത്തു	ചാലിയർ	മാത്രം
Oru	grāmattinte	oru	bhāgattu	chāliyar	mātram
Of a	*village*	*in a*	*part*	*weavers*	*alone*

പാർത്തിരുന്നു.	ഒരു	ദിവസം	ഒരു	ചെറിയ	ചാലിയപെൺകുട്ടി	
pārttirunnu.	Oru	divasam	oru	cheriya	chāliya	peṇkuṭṭi
lived.	*One*	*day*	*a*	*small*	*weaver*	*girl*

വീടു	അടിച്ചുകൊണ്ടിരിക്കുമ്പോൾ	ഇങ്ങിനെ	വിചാരിച്ചു :	" എന്റെ
veeṭu	aṭichchukoṇḍirikkumpōḷ	iṅṅine	vichārichchu :	" ente
house	*while sweeping*	*thus*	*thought :*	" *My*

അച്ഛനും	അമ്മയും	എന്റെ	ചാർച്ചക്കാരും	എല്ലാം
achchanum	ammayum	ente	chārchchakkārum	ellām
father and	*mother and*	*my*	*relations and*	*all*

ഈ	നാട്ടുകാരാണ്.	എന്നെയും	ഇവിടെ	തന്നെ	വിവാഹം
ī	nāṭṭukārāṇĕ.	Enneyum	iviṭe	tanne	vivāham
this	*country people are.*	*Me also*	*here*	*only*	*in marriage*

കഴിച്ചുകൊടുത്തു	ഞങ്ങളെല്ലാം	എപ്പോഴും	ഒന്നിച്ചു തന്നെ
karichchu koṭuttu	ñaṅṅaḷellām	eppōrum	onnichchu tanne
given (and)	*all of us*	*always*	*together*

താമസിക്കുന്നതായാൽ	വളരെ	നന്നായിരുന്നു."	"എന്നാലും,	എന്നെ
tāmasikkunnatāyāl	vaḷare	nannāyirunnu"	"ennālum,	enne
living if	*very*	*good (it) will be"*	"*But,*	*me*

ഇവിടെ	തന്നെ	വിവാഹം	കഴിച്ചുകൊടുത്തു	എനിക്കു	ഒരു
iviṭe	tanne	vivāham	karichchu koṭuttu	enikku	oru
here	*alone*	*married*	*given (and)*	*for me*	*a*

മകനും	ഉണ്ടായി	അവൻ	ദീനം	പിടിപെട്ടു	മരിച്ചുവെന്നാൽ,
makanum	uṇḍāyi	avan	dīnam	piṭipeṭṭu	marichchuvennāl
son	*born*	*(and) he*	*disease*	*caught*	*died if*

എങ്ങിനെ	എന്റെ	അമ്മായിമാരും	പെങ്ങന്മാരും,	ചങ്ങാതികളും
eṅṅine	ente	ammāyimārum	peṅṅanmārum	chaṅṅātikaḷum
how	*my*	*aunts and*	*sisters and*	*friends and*

ഇവിടെ	വരും ;	എന്തായിരിക്കും	എന്റെ	മകനെപ്പറ്റിയുള്ള
iviṭe	varum ;	endāyirikkum	ente	makaneppattiyuḷḷa
here	*will come*	*what will be*	*my*	*son about*

അലമുറ"	എന്നു	അവൾ	പിന്നെയും	വിചാരിച്ചു.	ഇതോർത്തുകൊണ്ടു
alamura "	ennu	aval	pinneyum	vichārichchu.	Itōrttukondu
lamentation "	*thus*	*she*	*again*	*thought.*	*This thinking*

ചൂൽ	ചുമരോടു	ചാരിവെച്ചു	അവൾ	കരഞ്ഞുതുടങ്ങി.
chūl	chumarōṭu	chārivechchu	avaḷ	karaññututaṅṅi
broom	*to the wall*	*slanting put*	*she*	*to weep began.*

അപ്പോഴെക്കു	അവളുടെ	അമ്മായിമാരും	ചങ്ങാതികളും	അവിടെ
Appōṛekku	avaḷuṭe	ammāyimārum	chaṅṅātikaḷum	aviṭe
By that time	*her*	*aunts and*	*friends and*	*there*

ഓടിയെത്തി,	അവളുടെ	സങ്കടം	കണ്ടു	അവരെല്ലാം	കൂടി
ōṭiyetti	avaḷuṭe	saṅgaṭam	kaṇḍu	avarellām	kūṭi
ran-reached,	*her*	*sorrow*	*seen*	*they all*	*together*

ഏങ്ങിക്കരയുവാൻ	തുടങ്ങി.	അതിന്നു	ശേഷം	അവിടെ	എത്തിയ
ēṅṅikkarayuvān	tutaṅṅi.	Atinnu	śesham	aviṭe	ettiya
to sigh and weep	*began.*	*That*	*after*	*there*	*that reached*

അവളുടെ	അച്ഛനും	അവളുടെ	കാരണവന്മാരും	അവളുടെ
avaḷuṭe	achchanum	avaḷuṭe	kāraṇavanmārum	avaḷuṭe
her	*father and*	*her*	*uncles and*	*her*

സോദരന്മാരും	കൂടി	ഉച്ചത്തിൽ	നിലവിളിപ്പാൻ	തുടങ്ങി.
sōdaranmārum	kūṭi	uchchattil	nilaviḷippān	tuṭaṅṅi.
brothers and	*together*	*loudly*	*to weep*	*began.*

എന്നാൽ	"ഇതിനെന്തു	സംഗതി"	എന്നും	"ആരെപ്പറ്റിയാണു്
Ennāl	"itinendu	samgati "	ennum	"āreppattiyāṇĕ
But	*"For this,*	*what cause?"*	*or*	*"whom about is*

ഇങ്ങിനെ	സങ്കടപ്പെടുന്നതു്"	എന്നും	ചോദിപ്പാൻ	അവരിൽ
iṅṅine	saṅgaṭappeṭunnatĕ "	ennum	chōdippān	avaril
such	*sorrowing?"*	*to*	*ask,*	*among them*

ആർക്കും	തന്നെ	ആലോചനയുണ്ടായില്ല.	അപ്പോഴെക്കു	ആ
ārkkum	tanne	ālōchanayuṇḍāyilla.	Appōṛekku	ā
no	*one*	*thought.*	*By that time,*	*that*

രാജ്യത്തിലെ	പ്രധാനി	അവിടെ	വന്നു	വിവരം	അന്വേഷിച്ചു
rājyattile	pradhāni	aviṭe	vannu	vivaram	anvēshichchu-
country of	*chief*	*there*	*arrived*	*particulars*	*inquired*

വെങ്കിലും,	കഥയൊന്നും	മനസ്സിലായില്ല.	പിന്നെ
veṅgilum,	kathayonnum	manassilāyilla.	pinne
though,	*real matter at all*	*understood not.*	*After that*

പെൺകുട്ടിയോടുതന്നെ	വിവരം	ചോദിച്ചപ്പോൾ	അവളുടെ
peṇkuṭṭiyōṭutanne	vivaram	chōdichchappōḷ	avaḷuṭe
to girl herself	*inquiry*	*made then,*	*(that) her*

മനോരാജ്യത്താലാണ്	അവൾ	കരഞ്ഞതെന്നു	അറിഞ്ഞു.	ഇതു
manōrājyattālāṇĕ	avaḷ	karaññatennu	ariññu.	Itu
imagination by	*she*	*cried was*	*known.*	*This*

കേട്ടപ്പോൾ	അവരെല്ലാം	കൂടി	ചിരിക്കുക	മാത്രമായിരുന്നു
kēṭṭappōḷ	avarellām	kūṭi	chirikkuka	mātramāyirunnu
when heard	*they all*	*together*	*laughing*	*alone was*

ചെയ്തതു.
cheytatu.
done.

The Silly Weaver Girl.

Weavers alone lived in a part of a village. One day a small weaver girl while sweeping the house thought thus: "My father and mother and all my relations belong to this place. Very good indeed it will be, if I were also married in this place and all of us always lived together here—But if I were married here,"—she continued to think,—"and a son was born for me and he sickened and died—Oh how my aunts and sisters and friends will come here and what a lamentation will there be about my son!" Thinking thus, she put the broom against the wall and began to weep. Thereupon her aunts and friends ran to that place and seeing her sorrow, they all began to groan and weep. Her father and her uncles and her brothers who reached there shortly after also began to weep. But none among them had the wit to inquire, "What is the cause of this?" or "about whom is this bewailing?" By that time the chief of that place arrived there and though he made inquiries, he did not understand anything at all of the real matter. After that, when the girl herself was asked, it was known that she cried on account of her imagination. When they heard this, they all burst out laughing.

[Nos. 146, 152 A.K.]

KANARESE.

THE PARABLE OF THE PRODIGAL SON.

ಒಬ್ಬಾನೊಬ್ಬ ಮನುಷ್ಯನಿಗೆ ಇಬ್ಬರು ಮಕ್ಕಳಿದ್ದರು. ಅವರಲ್ಲಿ
Obbānobba manuṣyanige ibbaru makkaḷiddaru. Avaralli
A certain man-to two sons-were. Them-in

ಕಿರಿಯವನು ತಂದೆಗೆ —ಅಪ್ಪಾ, ಆಸ್ತಿಯಲ್ಲಿ ನನಗೆ ಬರತಕ್ಕ
kiriyavanu tandege appā, āstiyalli nanage baratakka
the-younger father-to father-O, property-in me-to to-come-fit

ಪಾಲನ್ನು ಕೊಡು ಎಂದು ಕೇಳಿಕೊಳ್ಳಲು ತಂದೆಯು ಬದುಕನ್ನು
pālannu koḍu endu kēḷikoḷḷalu tandeyu badukannu
share give saying asked-when the father living

ಅವರಿಗೆ ಹಂಚಿಕೊಟ್ಟನು. ಸ್ವಲ್ಪ ದಿವಸದ ಮೇಲೆ ಆ ಕಿರೀ
avarige hañcikoṭṭanu. Svalpa divasada mēle ā kirī
them-to distributing-gave. A few of-days after the younger

ಮಗನು ಎಲ್ಲಾ ಕೂಡಿಸಿಕೊಂಡು, ದೂರದೇಶಕ್ಕೆ ಹೊರಟುಹೋಗಿ, ಅಲ್ಲಿ
maganu ellā kūḍisikoṇḍu, dūradēśakke horaṭuhōgi, alli
son all having gathered, for-country-to having gone. there

ಪಟಿಂಗನಾಗಿ ಬದುಕಿ ತನ್ನ ಆಸ್ತಿಯನ್ನು
paṭiṅganāgi baduki tanna āstiyannu
of riotous living-having become having-lived his property

ಸೂರೆಮಾಡಿಬಿಟ್ಟನು. ಹೀಗೆ ಅವನು ಎಲ್ಲಾ ಹಾಳುಮಾಡಿಕೊಂಡ
sūremāḍibiṭṭanu. Hīge avanu ellā hāḷumāḍikoṇḍa
squandered-having-made-left. Thus he all waste-mad

ಮೇಲೆ, ಆ ದೇಶದಲ್ಲೆಲ್ಲಾ ಘೋರವಾದ ಬರ ಬಂದು
mēle ā dēśadallellā ghōravāda bara bandu
after, that land-in-all-over severe famine having come

ಏನೂ ಗತಿಯಿಲ್ಲದವನಾದನು. ಆಗ ಅವನು ಹೋಗಿ ಆ
ēnū gatiyilladavanādanu. Āga avanu hōgi ā
whatever means without-became. Then he having-gone that

ದೇಶದ ನಿವಾಸಿಗಳೊಳಗೆ ಒಬ್ಬನಲ್ಲಿ ಸೇರಿಕೊಂಡನು ; ಆ
dēśada nivāsigaḷoḷage obbanalli sērikoṇḍanu ; ā
country-of inhabitants-among one-in joined ; that

ಮನುಷ್ಯನು ಹಂದಿಗಳನ್ನು ಮೇಯಿಸುವುದಕ್ಕೆ ಅವನನ್ನು ತನ್ನ
manuṣyanu handigaḷannu mēyisuvudakke avanannu tanna
man swine to feed him his

ಹೊಲಗಳಿಗೆ ಕಳುಹಿಸಿದನು. ಹೀಗಿರಲಾಗಿ ಅವನು ಹಂದಿ

holagaḷige kaḷuhisidanu. Hīgiralāgi avanu handi

fields-to sent. Thus-becoming he pigs

ತಿನ್ನುತ್ತಿದ್ದ ಕಾಯಿಗಳನ್ನಾದರೂ ತಿಂದು ಹಸಿವನ್ನು

tinnuttidda kāyigaḷannādarū tindu hasivannu

eating-were fruit (unripe) at least eating hunger

ತೀರಿಸಿಕೊಳ್ಳಬೇಕೆಂದು ಆಶೆಪಟ್ಟನು ; ಆದರೂ ಯಾರೂ ಅವನಿಗೆ

tīrisikoḷḷabēkendu āśepaṭṭanu ; ādarū yārū avanige

satisfy wanting to desired ; but any one him-to

ಕೊಡಲಿಲ್ಲ. ಆಗ ಅವನಿಗೆ ಬುದ್ಧಿಬಂದು, ಅವನು ನನ್ನ

koḍalilla. Āga avanige buddhibandu avanu nanna

gave-not. Then him to senses having come he my

ತಂದೆಯ ಬಳಿಯಲ್ಲಿ ಎಷ್ಟೋ ಮಂದಿ ಕೂಲಿಯಾಳುಗಳಿಗೆ

tandeya baḷiyalli eṣṭō mandi kūliyāḷugaḷige

of-father near how many persons hired servants-to

ಬೇಕಾದಷ್ಟು ಆಹಾರವದೆ ; ನಾನಾದರೋ ಇಲ್ಲಿ ಹಸಿವಿನಿಂದ

bēkādaṣtu āhāravade ; nānādarō illi hasivininda

wanted-so much food is I-but here hunger-from

ಸಾಯುತ್ತೇನೆ. ನಾನು ಎದ್ದು ನನ್ನ ತಂದೆಯ ಬಳಿಗೆ

sāyuttēne. Nānu eddu nanna tandeya baḷige

die. I having-arisen my of-father near

ಹೋಗಿ ಅವನಿಗೆ—ಅಪ್ಪಾ, ಪರಲೋಕಕ್ಕೆ ವಿರೋಧವಾಗಿಯೂ

hōgi avanige—appā, paralōkakke virōdhavāgiyū

having-gone him-to—father-O, Heaven-to contrary-having-come-and

ನಿನ್ನ ಮುಂದೆಯೂ ಪಾಪಮಾಡಿದ್ದೇನೆ ; ಇನ್ನು ನಾನು ನಿನ್ನ

ninna mundeyū pāpamāḍiddhēne ; innu nānu ninna

of-thee before-and sin-having-done-am : still I thy

ಮಗನೆನಿಸಿಕೊಳ್ಳುವದಕ್ಕೆ ಯೋಗ್ಯನಲ್ಲ ; ನನ್ನನ್ನು ನಿನ್ನ

maganenisikoḷḷuvadakke yōgyanalla ; nannannu ninna

son-called-to be fit-man-am-not ; me thy

ಕೂಲಿಯಾಳುಗಳಲ್ಲಿ ಒಬ್ಬನಂತೆ ಮಾಡು ಎಂದು ಹೇಳುವೆನು

kūliyāḷugaḷalli obbanante māḍu endu hēḷuvenu

hired servants among one-like make so I-will-say

ಅಂದುಕೊಂಡು, ಎದ್ದು ತನ್ನ ತಂದೆಯ ಕಡೆಗೆ ಬಂದನು.

andukoṇḍu, eddu tanna tandeya kaḍege bandanu.

having-said, having arisen his of-father towards came.

ಅವನು ಇನ್ನೂ ದೂರದಲ್ಲಿರುವಾಗ ಅವನ ತಂದೆಯು ಅವನನ್ನು
Avanu innū dūradalliruvāga avana tandeyu avanannu
He yet distance-at-was-then his father him

ಕಂಡು, ಕನಿಕರಪಟ್ಟು ಓಡಿಬಂದು ಅವನ ಕೊರಳನ್ನು
kaṇḍu, kanikarapaṭṭu ōḍibandu avana koraḷannu
having-seen having-pitied having run-having-come his neck

ಅಪ್ಪಿಕೊಂಡು ಅವನಿಗೆ ಬಹಳವಾಗಿ ಮುದ್ದಿಟ್ಟನು. ಆದರೂ
appikoṇḍu avanige bahaḷavāgi muddiṭṭanu. Adarū
having embraced him-to profusely kissed. Still

ಮಗನು ಅವನಿಗೆ—ಅಪ್ಪಾ, ಪರಲೋಕಕ್ಕೆ ವಿರೋಧವಾಗಿಯೂ
maganu avanige—appā, paralōkakke virōdhavāgiyū
the-son him-to father-O, Heaven-to contrary-having-become also

ನಿನ್ನ ಮುಂದೆಯೂ ಪಾಪಮಾಡಿದ್ದೇನೆ; ಇನ್ನು ನಾನು ನಿನ್ನ
ninna mundeyū. pāpamāḍiddhēne; innu nā nu ninna
of thee before-also sin-having-done-I-am; still I thy

ಮಗನೆನಿಸಿಕೊಳ್ಳುವದಕ್ಕೆ ಯೋಗ್ಯನಲ್ಲ ಎಂದು ಹೇಳಲು,
maganenisikoḷḷuvādakke yōgyanalla endu hēḷalu,
son-called-to-be fit-man-am-not so said-when

ತಂದೆಯು ತನ್ನ ಆಳುಗಳಿಗೆ—ಶ್ರೇಷ್ಠವಾದ ನಿಲುವಂಗಿಯನ್ನು ತಟ್ಟನೆ
tandeyu tanna āḷugaḷige—śrēṣthavāda niluvaṅgiyannu taṭṭane
the-father his servants-to—best-being robe at once

ತಂದು ಇವನಿಗೆ ತೊಡಿಸಿರಿ; ಇವನ ಕೈಗೆ ಉಂಗರವನ್ನು
tandu ivanige toḍisiri; ivana kaige uṅguravannu
having-brought, him-to put-on; his hand-to ring

ಇಡಿರಿ; ಕಾಲಿಗೆ ಜೋಡು ಮೆಟ್ಟಿಸಿರಿ; ಕೊಬ್ಬಿಸಿದ ಆ ಕರುವನ್ನು
iḍiri; kālige jōḍu meṭṭisiri; kobbisida ā karuvannu
put; feet-to shoes put on; fatted that calf

ತಂದು ಕೊಯ್ಯಿರಿ; ಹಬ್ಬಮಾಡೋಣ, ಉಲ್ಲಾಸಪಡೆಯೋಣ. ಈ ನನ್ನ
tandu koyyiri; habbamādōṇa, ullāsapaḍeyōṇa. Ī nanna
having-brought cut; feast-et-us merry-let-us be. This my

ಮಗನು ಸತ್ತವನಾಗಿದ್ದನು, ತಿರಿಗಿ ಬದುಕಿ ಬಂದನು;
maganu sattavanāgiddanu, tirigi baduki bandanu;
son dead-man-was. again alive-become came

ಪೋಲಿಯಾಗಿದ್ದನು, ಸಿಕ್ಕಿದನು ಎಂದು ಹೇಳಿದನು. ಆಗ ಅವರು
pōliyāgiddanu, sikkidanu enḍu hēlidanu. Aga avaru
astry-having-become-was is-found so said. Then they

ಉಲ್ಲಾಸಪಡುವುದಕ್ಕೆ ತೊಡಗಿದರು. ಆದರೆ ಅವನ ಹಿರೀಮಗನು
ullāsapaḍuvudakke toḍagidaru. Ādare avana hirīmaganu
merry-to-become they-began. But his elder-son

ಹೊಲದಲ್ಲಿದ್ದನು. ಅವನು ಮನೆಯ ಹತ್ತಹತ್ತರಕ್ಕೆ ಬರುತ್ತಿರು-
holadalliddanu. Avanu maneya hattahattarakke baruttiru-
field-in-was. He of-house near-near-to coming-was-

ವಾಗ ವಾದ್ಯನರ್ತನಗಳನ್ನು ಕೇಳಿ, ಆಳುಗಳಲ್ಲಿ ಒಬ್ಬನನ್ನು
vāga vādyanartanagaḷannu kēḷi, āḷugaḷalli obbanannu
when singing-dancing having-heard servants-in one

ತನ್ನ ಬಳಿಗೆ ಕರೆದು—ಇದೇನು ಎಂದು ವಿಚಾರಿಸಿದನು.
tanna baḷige karedu—idēnu endu vichārisidanu.
his near-to having-called this-what having-said enquired.

ಆಳು ಅವನಿಗೆ—ನಿನ್ನ ತಮ್ಮ ಬಂದಿದ್ದಾನೆ; ಅವನು
Āḷu avanige-ninna tamma bandiddhāne; avanu
The-servant him-to—thy younger-brother having-come-is; he

ಸುರಕ್ಷಿತವಾಗಿ ಬಂದದ್ದರಿಂದ ನಿನ್ನ ತಂದೆಯು ಆ
surakṣitavāgi bandaddarinda ninna tandeyu ā
safe-having-become having-come-therefore thy father that

ಕೊಬ್ಬಿಸಿದ ಕರುವನ್ನು ಕೊಯ್ಸಿದ್ದಾನೆ ಎಂದು ಹೇಳಿದನು.
kobbisida karuvannu koysiddhāne endu hēḷidanu.
fatted calf having-caused-to-cut-is so said.

ಇದನ್ನು ಕೇಳಿ ಅವನಿಗೆ ಸಿಟ್ಟುಬಂದು ಒಳಕ್ಕೆ
Idannu kēḷi avanige siṭṭubandu oḷakke
This having-heard him-to anger-having-came inside

ಹೋಗಲೊಲ್ಲದೆ ಇದ್ದನು. ಆಗ ಅವನ ತಂದೆಯು ಹೊರಗೆ
hōgalollade iddanu. Āga avana tandeyu horage
to-go-not-willing was. Then his father outside

ಬಂದು ಅವನನ್ನು ಬೇಡಿಕೊಂಡನು. ಆದರೆ ಅವನು ತನ್ನ
bandu avanannu bēḍikoṇḍanu. Ādare avanu tanna
having-come him entreated. But he his

ತಂದೆಗೆ—ನೋಡು, ಇಷ್ಟು ವರುಷ ನಿನಗೆ ಸೇವೆ ಮಾಡಿದ್ದೇನೆ,
tandege—nōḍu iṣṭu varuṣa ninage sēve māḍiddēne
father-to—took, so-many year thee-to service having-made-am

ಮತ್ತು ನಾನು ನಿನ್ನ ಒಂದಪ್ಪಣೆಯನ್ನಾದರೂ ಎಂದೂ
mattu nānu ninna ondappaṇeyannādarū endū
and I thy one-order-even at-any-time

ಮೀರಲಿಲ್ಲ; ಆದಾಗ್ಯೂ ನಾನು ನನ್ನ ಸ್ನೇಹಿತರ ಸಂಗಡ
mīralilla ādāgyū nānu nanna snēhitara saṅgaḍa
transgressed not; yet I my of-friends with

ಉಲ್ಲಾಸಪಡುವುದಕ್ಕಾಗಿ ನೀನು ಎಂದೂ ನನಗೆ ಒಂದೂ ಆಡನ್ನಾ
ullāsapaḍuvudakkāgi nīnu endū nanage ondu āḍannā
merry-to-become then at any-time me-to one-ever goat-

ದರೂ ಕೊಡಲಿಲ್ಲ. ಆದರೆ ಸೂಳೆಯರನ್ನು ಕಟ್ಟಿಕೊಂಡು ನಿನ್ನ
darū kōḍalilla. Ādare sūḷeyarannu kattikoṇḍu ninna
even givest-not. But harlots attached-having-become thy

ಬದುಕನ್ನು ನುಂಗಿಬಿಟ್ಟ ಈ ನಿನ್ನ ಮಗನು ಬಂದಾಗ, ಕೊಬ್ಬಿಸಿದ
badukkannu nuṅgibiṭṭa ī ninna maganu bandāga, kobbisida
living having-swallowed-up this thy son come-when fatted

ಕರುವನ್ನು ಇವನಿಗೆ ಕೊಯ್ಸಿದಿ ಎಂದು ಉತ್ತರಕೊಟ್ಟನು. ಅದಕ್ಕೆ
kạruvannu ivanige koysidi endu uttarakottanu. Adakke
calf him-to cut-caused-to-be so answer-gave. That-to

ತಂದೆಯು—ಕಂದಾ, ನೀನು ಯಾವಾಗಲೂ ನನ್ನ ಸಂಗಡ ಇದ್ಧೀ,
tandeyu—kandā, nīnu yāvāgalū nanna saṅgaḍa iddhī
the-father—child-O, thou always of-me with art,

ಮತ್ತು ನನ್ನದೆಲ್ಲಾ ನಿನ್ನದೇ. ಆದರೆ ಉಲ್ಲಾಸಪಡುವದೂ ಸಂತೋಷ
mattu nannadellā ninnadē. Ādare ullāsapaḍuvadū santōṣa-
and mine-all thine-only. But merriment-to-feel-and joy-to-

ಗೊಳ್ಳುವದೂ ನ್ಯಾಯವಾದದ್ದೇ; ಯಾಕಂದರೆ ಈ ನಿನ್ನ ತಮ್ಮ
goḷḷuvadū nyāyavādaddē; yākandare ī ninna tamma
feel-and just-was-only; why-if-you-say this thy younger-brother

ಸತ್ತವನಾಗಿದ್ದನು, ತಿರಿಗಿ ಬದುಕಿ ಬಂದನು; ಪೋಲಿಯಾ
sattavanāgiddanu, tirigi baduki bandanu; pōliyā-
dead-man-was, again alive-become came astray-having-

ಗಿದ್ದನು, ಸಿಕ್ಕಿದನು ಎಂದು ಹೇಳಿದನು.
giddanu sikkidanu endu hēḷidanu.
become-was, found-is so said.

[No. 147 A.K.]

KANARESE AS SPOKEN IN MYSORE—VICE JUSTLY PUNISHED.

ಒಂದೂರಲ್ಲಿ	ಸುಬುದ್ಧಿ	ದುರ್ಬುದ್ಧಿ	ಅಂತ	ಇಬ್ಬರು
Ondūralli	Subuddhi	Durbuddhi	anta	ibbaru
In a country	*Subuddhi*	*Durbuddhi*	*known as*	*two*

ಸ್ನೇಹಿತರಿದ್ದರು.	ಇವರಿಬ್ಬರು	ವಂದೂರ	ದೇಶಕ್ಕೆ	ಹೋಗಿ
snēhitariddaru.	Ivaribbaru	vandūra	dēśakke	hōgi
friends lived.	*These two*	*a far off*	*to country*	*having gone*

ವ್ಯಾಪಾರ	ಮಾಡಿ	ತುಂಬ	ದುಡ್ಡು	ಸಂಪಾದಿಸಿ	ತಮ್ಮೂರಿಗೆ
vyāpāra	māḍi	tumba	duḍḍu	sampādisi	tammūrige
traded		*much*	*wealth*	*amassing*	*to their native country*

ಹಿಂತಿರಿಗಿದರು.	ಊರು	ಹತ್ತಿರ	ಸಿಕ್ಕಿದಾಗ	ದುರ್ಬುದ್ಧಿ
hintirigidaru.	Ūru	hattira	sikkidāga	Durbuddhi
returned	*Native country*	*near when*	*approached*	*Durbuddhi*

ಹೇಳಿದಾ	ನೋಡು	ಸುಬುದ್ಧಿ	ನಾವು	ಸಂಪಾದಿಸಿರೋದುಡ್ಡೆಲ್ಲಾ	ಈ
hēlidā	nōḍu,	Subuddhi,	nāvu	sampādisirōduḍḍellā	ī
said	*look*	*Subuddhi*	*we*	*all the amassed wealth*	*this*

ದೊಡ್ಡ	ಆಲದ	ಮರದ	ಕೆಳಗೆ	ಹೂತು	ಬಿಡೋಣ.	ಬೇಕಾದಾಗ
doḍḍa	ālada	marada	keḷage	hūtu	biḍōṇa.	Bēkādāga
big	*banian*	*tree*	*under the*	*bury*	*let us.*	*Whenever necessary*

ಇಬ್ಬರೂ	ಬಂದು	ನಮ್ಮ	ನಮ್ಮ	ಭಾಗ	ತೊಗೊಳ್ಳೋಣ	ಸುಬುದ್ಧಿ
ibbarū	bandu	namma	namma	bhāga	togoḷḷōṇa.	Subuddhi
both	*come*	*our*	*respective*	*share*	*let us take,*	*Subuddhi*

ಇದಕ್ಕೊಪ್ಪಿದ.	ಇಬ್ಬರೂ	ಹಳ್ಳತೋಡಿ	ಗಂಟನ್ನ	ಹೂತಿಟ್ಟರು.
idakkoppida.	Ibbarū	haḷḷatōḍi	gaṇṭanna	hūtiṭṭaru.
agreed to this.	*Both of them*	*dug a pit*	*treasure*	*buried.*

ದುರ್ಬುದ್ಧಿ	ರಾತ್ರಿ	ಎದ್ದು	ಬಂದು,	ಗಂಟನ್ನ
Durbuddhi	rātre	eddu	bandu,	gaṇṭanna
Durbuddhi	*in the night*	*having got up*	*having come*	*the treasure*

ತೊಗೊಂಡು	ಹೊರಟುಹೋಗಿ,	ಮಾರನೇದಿವಸ	"ಗಂಟನ್ನು
togoṇḍu	horatuhōgi,	māranēdivasa	gaṇṭannu
having taken (and)	*gone away,*	*next day*	*the treasure*

ಸುಬುದ್ಧಿಯೇ	ಕದ್ದುಗೊಂಡು	ಹೋಗಿದಾನೆ"	ಅಂತ	ಊರೆಲ್ಲಾ
Sudbuddhiyē	kaddugoṇḍu	hōgidāne"	anta	ūrellā
subuddhi himself	*having stolen*	*gone away*	*thus*	*throughout the country*

ಪುಕಾರ	ಹುಟ್ಟಿಸಿದ.	ಮತ್ತು	ತನ್ನ	ಮುದಿ	ತಂದೆಗೆ	ಹೀಗೆ
pukāra	huṭṭisida.	Mattu	tanna	mudi	tandege	hīge
rumour	*spread.*	*And*	*his*	*old*	*to father*	*thus*

ಹೇಳುಕೊಟ್ಟ	"ನೀನು	ಮರದ	ಪೊಟರೇಲಿ	ಹೊಕ್ಕೊಂಡಿರು
hēḷukoṭṭa,	"Nīnu	marada	poṭarēli	hokkoṇdiru.
instructed	*"You*	*of the tree*	*in the hollow*	*be hiding.*

ನ್ಯಾಯಾಧಿಪತಿಯು	ಯಾರು	ಗಂಟು	ಕದ್ದರು	ಅಂತ	ಕೇಳಿದಾಗ
Nyāyādhipatiyu	yāru	gaṇtu	kaddaru	anta	kēḷidāga
The Judge	*who*	*the treasure*	*stole*	*thus*	*when asked*

ಸುಬುದ್ಧಿಯೇ	ಸುಬುದ್ಧಿಯೇ	ಕದ್ದುಗೊಂಡು	ಹೋದ	ಅಂತ
Subuddhiyē	Subuddhiyē	kaddugoṇḍu	hōda	anta
subuddhi himself	*subuddhi himself*	*having stolen*	*gone*	*thus*

ಕೂಕ್ಕೊ.	ನ್ಯಾಯಾಧಿಪತಿ	ದಂಡು	ದಾಳು	ಸುಬುದ್ಧಿ	ದುರ್ಬುದ್ಧಿ
kūkko.	Nyāyādhipati,	daṇḍu,	dāḷu,	Subuddhi,	Durbuddhi
cry out	*The Judge*	*army*	*retinue*	*Subuddhi*	*Durbuddhi*

ಎಲ್ಲರೂ	ಮರದ	ಹತ್ತಿರ	ಬಂದರು.	ದುರ್ಬುದ್ಧಿಯು	"ಬೇಕಾದರೆ
ellarū	marada	hattira	bandaru.	Durbuddhiyu,	"Bēkādare
all	*tree*	*near the*	*arrived.*	*Durbuddhi*	*"If necessary*

ಮರನ್ನೇ	ಸಾಕ್ಷಿಯಾಗಿ	ಕೇಳಿ	ಯಾರು	ಕದ್ದರು?	ಅಂತ	ಅಂತ
marannē	sākṣiyāgi	kēḷi,	yāru	kaddaru	anta"	anta
tree itself	*as a witness*	*ask*	*who*	*stole?*	*thus*	*thus*

ನ್ಯಾಯಾಧಿಪತಿಗೆ	ಹೇಳಿದ	ಹಾಗೆಯೇ	ಅವನು	ಕೇಳಿದಾಗ	ಮರದ
Nyāyādhipatige	hēḷida.	Hāgeyē	avanu	kēḷidāga	marada-
to the judge	*told.*	*So*	*he*	*when asked*	*of the tree*

ಪೊಟರೆ	ವೊಳಗಿಂದ	"ಸುಬುದ್ಧಿಯೇ"	ಸುಬುದ್ಧಿಯೇ	ಅಂತ
potare	voḷaginda	"Subuddhiyē"	Subuddhiyē	anta
hollow	*from inside*	*Subudhi himself*	*Subudhi himself*	*thus*

ಧ್ವನಿ	ಬಂತು	ಎಲ್ಲರೂ	ಆಶ್ಚರ್ಯದಿಂದ	ಮೂಗಿನಮೇಲೆ
dhvani	bantu	ellarū	āścharyadinda	mūginamēle
voice	*came*	*all*	*with surprise*	*on the nose*

ಕೈಯಿಟ್ಟುಕೊಂಡು	ಸುಬುದ್ಧಿ	ಮುಖನೇ	ನೋಡತಾ	ಇದ್ದರು.	ಆದರೆ
kaiittukoṇḍu,	Subddhi	makhanē	nōḍatā	iddaru.	Ādare
having put the hand	*Subuddhi's*	*face*	*observing*	*were.*	*But*

ನ್ಯಾಯಾಧಿಪತಿಯು	ಒಂದು	ಸ್ವಲ್ಪ	ವೊಣ	ಹುಲ್ಲಿಗೆ	ಬೆಂಕಿ
Nyāyādhipatiyu	ondu	svalpa	voṇa	hullige	beṅki
the Judge	*a*	*little*	*dry to*	*straw*	*fire*

ಹಚ್ಚಿ	ಮರದ	ಪೊಟರೆಲಿ	ಇಟ್ಟ.	ಒಳಗಿದ್ದ
hachchi	marada	poṭareli	iṭṭa.	Oḷagidda
having set	*of the tree*	*in the hollow*	*placed*	*who was insiae*
ಮುದುಕನಾದ	ದುರ್ಬುದ್ಧಿಯ	ತಂದೆಯು	ಹೊಗೆಯನ್ನು	ತಡೆಯಲಾರದೆ
mudukanāda	Durbuddhiya	tandeyu	hogeyannu	taḍeyalārade
who was old	*Durbuddhi's*	*father*	*the smoke*	*being not able to bear*

" ಸತ್ತೆ,	ಸತ್ತೆ "	ಅಂತ	ಹೊರಗೆ	ಬಂದನು.	ದುರ್ಬುದ್ಧಿಯ
" Satte	satte "	anta	horage	bandanu.	Durbuddhiya
I am dead	*I am dead*	*thus*	*out*	*came*	*Durbuddhi's*

ಕೆಟ್ಟ	ನಡತೆಯು	ಎಲ್ಲರಿಗೂ	ಗೊತ್ತಾಯಿತು.	ನ್ಯಾಯಾಧಿಪತಿಯು
keṭṭa	naḍateyu	ellarigū	goṭṭāyitu.	Nyāyādhipatiyua
wicked	*character*	*to all*	*was known.*	*The judge*

ಸುಬುದ್ಧಿಗೆ	ಅವನ	ಹಣವನ್ನು	ಕೊಡಿಸಿದನು.
Subuddhige	avana	haṇavannu	koḍisidanu.
to subuddhi	*his*	*money*	*caused to be given.*

TRANSLATION.

There lived in a town two friends by name Subuddhi and Durbuddhi. Both of them went to a far off country for trading and after amassing much wealth, returned to their native town. As they approached their town Durbuddhi said, " Lo, Subuddhi, let us bury all our wealth under this big banian tree. Whenever necessary, let us come here and take our respective shares". Subuddhi agreed to this and both of them dug a pit and buried the wealth.

Durbuddhi came in the night, and made away with the treasure. Next morning, he spread a rumour in the town, " Subuddhi himself has stolen the treasure," and said to his father, " Be hiding in the hollow of the tree. When the Judge enquires as to who stole the wealth, cry aloud that it was Subuddhi that stole the wealth."

The Judge, army, retinue, Subuddhi and Durbuddhi came near the tree. Durbuddhi said to the Judge, " If necessary, you may ask this tree as a witness as to who stole the wealth." When the Judge did so, a voice " It is Subuddhi " was heard from the tree. All were surprised and gazed at Subuddhi. But the Judge put some hay into the hollow of the tree andıset fire to it. Durbuddhi's old father, unable to bear the smoke, came out crying " I am dying, I am dying." Durbuddhi's wickedness became public. The Judge had Subuddhi's wealth restored to him.

[No. 159 A.K.]

TELUGU AS SPOKEN IN THE NORTHERN CIRCARS.

THE KING AND THE MARGOSA SEED.

అనగా, అనగా ఒక రాజు. రాజులకు పని తక్కువ

Anagā, anagā oka rāju. Rājulaku pani takkuva

Having said, having said one king. For kings work less

చలచిత్తము ఎక్కువ కాదండి? ఆయనికి ఒకనాడు

chalachittamu ekkuva kādaṅḍi? Ayaniki okanāḍu

fickle mindedness more is it not, sir? To him one day

తియ్యటి వేప కాయలను కాపించాలని బుద్ధి పుట్టింది.

tiyyaṭi vēpa kāyalanu kāpiṅchālani budhdhi puṭṭiṅdi.

sweet margosa nuts to produce thought arose.

రాజుగారు తలుచుకుంటే తక్కువేమిటి, కనుక. ఒక వేప

Rājugāru taluchukuṅṭē takkuvēmiṭi, kanuka. Oka vēpa

Rajugaru if thinks what is wanting, therefore. One margosa

విత్తనాన్ని తెప్పించారు. దానికి తమ అంతఃపురములో

vittanānni teppiṅchāru. Dāniki tama amtaḥpuramulō

seed brought. For it his in the inner chamber

ప్రత్యేకముగా చక్కెరతో ఒక పాదు చేయించి, అందులో దాన్ని

pratyēkamugā chakkeratō oka pādu chēyiṅchi, aṅdulō dānni

specially with sugar one bed having made, therein it

నాటారు. ప్రతిరోజు దానికి పాలు పోసి పెంచేవారు.

nāṭāru. Pratirōju dāniki pālu pōsi peṅchēvāru.

planted. Every day to it milk poured used to rear.

కొన్నాళ్లు అయ్యేటప్పటికి ఆ విత్తనము పెద్ద చెట్టయి,

Konnāḷḷu ayyēṭappaṭiki ā vittanamu pedda cheṭṭayi,

Some days after that seed big tree became,

పువ్వులు, పిందెలు, కాయలు తోటి నిండి ఉంది. రాజుగారు

puvvulu, piṅdelu, kāyalu tōṭi niṅdi uṅdi. Rājugāru

flowers, tender fruit, nuts with full is. Rajugaru

ఆ చెట్టు కాయలు బహు తియ్యగా ఉండును అనుకొని, ఒక

ā cheṭṭu kāyalu bahu tiyyagā uṅḍunu anukoni, oka

that tree nuts very sweet will be having thought one

కాయ తెప్పించి నోట్లో వేసుకొన్నారు. తీపి లేదు,

kāya teppiṅchi noṭlo vesukonnāru. Tīpi lēdu,

nut having brought in the mouth put. Sweetness no,

ఏమి లేదు సరేకదా, రామా! రామా! నోరు అంతా చేదు

ēmi lēdu sarēkadā, Rāma! Rāma! nōru aṅtā chēdu

anything no not only, Rama! Rama! mouth all bitter

విషం అయిపోయిందండి. కనుక, దుర్జనులు సజ్జనుల
vishaṁ ayipōyiṇdaṅḍi. Kanuka, durjanulu sajjanula
poison became, sir. Therefore, wicked persons good persons'

సహవాసము ఎంతచేసినా, వారి దుర్గుణాలు
sahavāsamu eṅtachēsinā, vāri durguṇalu
company how much may make, their wicked qualities

దుర్గుణాల్లాగే ఉంటాయి, కాని మారవు, బాబూ! అందుకే,
durguṇallāgē uṅṭayi, kāni māravu, bābū! Aṅdukē,
like wicked qualities will remain, but will not change, sir! Therefore,

"కనకపు సింహాసనమున శునకము గూర్చుండబెట్టి
kanakapu siṁhāsanamuna śunakamu gūrchuṇḍabeṭṭi.
golden throne upon dog having seated.

శుభలగ్నమునందు ఒనరగ పట్టము గట్టిన, వెనుకటి
Śubhalagnamunaṅdu onaraga paṭṭamu gaṭṭina, venukaṭi
auspicious time nicely crowned though, past

గుణమేల మాను వినరా సుమతీ!" అని వేమన్న
guṇamēla mānu vinarā sumatī ani Vēmanna
quality why will give up? hear, good-minded one! so, vemanna

గారు చెప్పినాడు. అంతే!
gāru cheppināḍu. aṅtē!
garu said. That's all!

GODAVARI TELUGU.

The King and the Margosa Seed.

Once upon a time, there was a king. As kings have little work to do, they will be very fickleminded. Such being the case, one day the king took it into his head to produce a sweet margosa fruit. Everything would be forthcoming, if the king wills it. He, therefore, took a margosa seed, made for it a special bed of sugar in his palace, planted it therein, and fed it with milk every day. After some time, the seed grew into a tree and was full of flowers and fruit. Hoping that its fruit would be sweet, the king took it and put it into his mouth. The fruit was not sweet at all, but was as bitter as poison. The moral, therefore, is that wicked people will never give up their wickedness, however much they may associate with good persons. It is why poet Vemana has said, "Hear! O good-minded man! Though crowned and seated on a golden throne on an auspicious occasion, how can a dog give up its former nature?"

[No. 160 A.K.]

PAṬNŪLI

THE PARABLE OF THE PRODIGAL SON.

Onṭya gāmu uṇṭa mhoṭṭa prabhu hodes. Teka di'
A village a big lord there was. He two

betan hodias. Nanha bada ayogudu. Mhotta
sons had younger son bad Elder

bada yoguḍu. uṇṭaḍi dinnām nanha bada
son good one day younger boy

bapjoval je moka dena sēttu āsti vatakaddida
father going me to be given property distribute

menus. Teka bāp manastāntana sottu
give. To that father (honorific) property

vatakeddidas. Ti sottu khalli dudūr gāmak
accordingly distributed. That property taking distant village

jēḍas. Jēgan ti sottu durvishayamkam vaiskeri
departed. Going that property on evil ways spent

sottaski javaṭṭugas. Isarhata tīgāmu pancham
all wealth squandered. In this condition that village famine

audas. Eka hātak bhātik mella keshtam
stricken. He for food food very much difficulty

hoyiya. Onṭaḍi dinnām onṭya mhoṭṭa duddu kerijauval
became. One day a big lord going

jī kāmukh taule menus. Tena eka dukhar chauratak
work engaged for. He him pigs graze

taulas. Oṇṭaḍi dukhar chaurata velu teka takatta
engaged. One pig while grazing to it given

koṇḍati havāyi meni hantadi. Teka malla keshtam
bran eat thought. Even that eat difficult

hoyiya. Isarhata tena handullarasi kayi menati "ha
became. At this stage he thought himself thus. He

mora bap jaual ikkaki kamkettan rāyi sugōmkan
my father to any number workmen how comfortable

bhātjaumarias. Mi ēṭṭ ikka keshtam kan bhāt jamna
living. I here so much troubles maintain myself

hōres. Mi attati more bapjaual je mi dēvuku
have to. I at least now my to father going I to God

pāp ketiya, ṭoka malla pāpketiya, aṭṭangut ṭora
have sinned, to you sinned, hereafter your

bada mellatak pātra naha. Ṭekahālim moku oṇṭya
son to say deserve not. Therefore me a

kāmkeṭṭagan ṭṭaule kabanna. settameni mannip
labourer consider protect, thus pardon

mailànllameni haudalli nikili bāpjaual avas:
to beseech thus thought without knowing to father came

Ēṭ. bāp-manastāntana beḍa dudūram avariya sēdi
Here father son at a distance coming seeing

dhamiji betak konjalli mātir bisallas. Ṭeval
running son embracing in lap made sit. Then

beta "bā mi ṭollo papkeṭiya dēvuku papkeṭiya
son jather I to you sinned God sinned.

Tekahāli tora beṭa mellaṭak yōgyta nəha
So your son consider deserve not.

Tekhālim moke oṇṭya kāmkettakan handalli moko
Therefore me a labourer take me

kapatantayaya, Meṇathaking bāp oṇṭya kamkettāk
protect when (this) said father a cooly

bovi betāk hātauk muddi payñrik chepuni tayili
called son fingers rings legs anklets put

bolli aumanas.
bring.

Tentus dinnām beṭa autes meni oṇṭya dutāk
That day son come thus a calf

morati jaman ghalas. Iserhata mhoṭṭa bheta
killed feast prepared. Thus elder boy

potgyaṭuk jīli avattavēl ghomma sētta aḍāmbāram
field gonc returning home in preparations

seiti kāyi vishesh meni pusas. Teka tenu
seeing what special thus asked. To that they

bā tore bhai autryahālum jomanghalariya meni
appa your brother has come feasting thus

menasen. Tiya aiyikidigiu ghomma jānātuk vīturum
said. That after hearing home going without in street

hibbirihidas, telliya eiginipoṭṭi bāp dhāmi āvi beṭak
remained, that hearing father running coming son

banuvasu. Teka bēṭa bā mi ikkake takan rehē.
called. To that son father I many a day your remained.

Moka oṇṭya bhentupilla malla diyani, gāmuje sottu
Me a lamb even not given, village going wealth

aske javatti avattake auska mhoṭṭa duḍāk moraṭi.
all squandered him a big calf killed

joman dholarus. Teka bap, "beṭa kayigi sottu javatti
feasted. To that father, son, somehow wealth squandered

autiya. Aṭṭa ami kapaṇnattak meki kōn kapuḍan
came. Hereafter we protect them who will protect

Tekahālim amis kapanna sētte, meni teka mella
Therefor we protect must, thus him said

samatānkeri bheṭak bolli jiyas.
explanation son taking went.

[No. 161 A.K.]

PAṬNŪLI—A STORY.

Oṇṭya gāmu oṇṭya mhoṭṭa mudurali hodeas. Tella
A village a big merchant there-was. He

di beḍān hodeas. Tevām mhoṭṭa beḍa āsti aski
two sons had. of the two big son wealth all

veyas kerathanagan se. Oṇṭya dinnām nanha beḍa
squander spend thrift was. One day younger son

māijōvalje, Ambā gehairnu jeljarus meni menus. Teval
mother-going, mother house burning thus said. At-that

mhoṭṭa beḍa ghommu sēttu sottu aski halli dhamijadus.
big son house in wealth all taking ran-away.

Nanha beḍa maihollo sēttu prēvuku maik tukalli
Younger son mother-on remaining affection mother carrying

dhamijas. Mhoṭṭa beda sottu halli oṇṭya rānuvāt
went. Big son wealth taking a forest-way

jāthavēl vātum choḍḍān avi tēka joval sētte sottu
going on-the-way thieves came him with wealth

aski khalli ghahāmtaki dhaḍḍuḍasun. Tella vāṭum
all taking beating (him) drove-away. The same way

nanha beḍa maik tukalli bolli avariya choḍḍān śeīti
younger son mother carrying coming thieves seeing

ena kōṇkei oṇṭya mhoṭṭa daurik tukalli bolli
this-man some a big old-woman-taking

avaras ena kōṇ daviki kalāni. Meni tibaḍka javalje
coming this-man what god not known. Thus that boy going to,

bā iya vātum rovvati-mutul tora sōnnus oṇṭya beḍka
appa this way short-while-ago you like a boy

sommun khalli aviyas ami telliya aski khalli teka
wealth taking came we that all taking he

dauḍitya. Tu kōn meni pusāssun. Teka tī bedka, ba
drove-away. You who thus asked. To-that the boy, appa

auriya gāmu ghehārnu jeljeya mi auriya ambaku
our village house was-burnt I my mother

tukalli bolli avariya lekutha gāmuk jātak kōn vāt
taking coming neighbouring village going what way

meni pussas. Teka choḍḍān sottu aski halli bedka
thus asked. To that thieves wealth all taking boy

jaualji ba dheher elluja sottu aski khalli lekutha
going-to, appa here this wealth all taking neighbouring

gāmu je jeevu, meni sangathi tautus dinnam ontiya
village going remain, thus saying that day a

mhoṭṭa joman ghalasun. Joman jounti lekutha
big feast prepared. Feast after-feasting neighbouring

gāmuk je-jivar-hāsan. Isarhata mhoṭṭa bedka
village going-remaining. Thus-being elder son

ghāmpoṭṭi āspatriṇumje bara-kalli sontam gāmu je
bruised going-to-hospital treating own village going,

mai kōśa meni ussas. Teka tēṭ sēttanu ba
mother where thus enquired. To-that there people-living appa

tura beḍka tura amba isan gāmu ji-jevariyas,
your brother your mother certain village gone-residing,

ṃeni menusun. Uḍeena ti badkā māi sētta gāmu
thus said. At-once that boy mother living village

jās. Tēka māi beḍa pirinja-hāl bhelli vichārkaṇ
went. There mother son separated-from very-much anxious

rahās. Teval beta dhami avas. "Mai" bedak uḍena
remained. Then son running came. mother son at once

bolli avi taulasan-teval. Nanha beda datā
crying coming entertained. Younger son elder-brother

jaualje sottu aski kōse mani pussas. Teka beḍka,
coming wealth all where thus asked. To-that boy,

ba sottu aski choḍḍān vātum hani khalliṭya
appa wealth all thieves on-the-way beaten robbed-away

meni menus. Tella manha bedka datā atangut
thus said. On-this younger son brother at least-hereafter

ontiya teka mos-kenna ṃeni hanta-honameni-menus. Teka
nobody deceiving thus do-not-think. There

palcha aski sugōnkan jivasun.
after all comfortably lived.

TRANSLATION.

In a village there lived a rich merchant who had two sons. The elder son was a spendthrift. One day the house caught fire when the younger son, out of affection for his mother, saved her from the fire, and left the village carrying the mother on his shoulders. Meanwhile the elder son had fled taking all the wealth of the house. On the way thieves waylaid him and carried away all the money after inflicting severe injuries. The younger son passed the same way and the thieves seeing him carrying an old woman took him for some god, and out of reverence placed in his hands all their booty. He soon reached a neighbouring village. The elder son after his encounter with the thieves returned to his native village and, on enquiring after his mother and brother, was directed to the village where they had gone. The younger boy asked his brother what had become of all their wealth, to which he replied that the thieves robbed him on the way. He was thereupon warned that thereafter he should not think of deceiving anybody, and all lived happily.

[No. 162 A.K.]

MARĀṬHĪ

THE PARABLE OF THE PRODIGAL SON.

येक मणुश्याला दोगजनी लियाक होत्यात. त्यांत धकला
ēk manushyala dōgejani liyāk hotiyate. Tiyāntė dhakala
A man two sons had. Of the two younger

ल्योक म्हणणारा अपल बापाला देकून, बापा मला
leōke mhanuṇara appale bappāle dēkhūne, bāppa malā
son (called) his father seeing, father my

आसता दी पोचांवते वाटा अरद भाग करून देवांव
āstim di pōtsāmvate vātā arede bhāge karūṇe dēvāmvu
property in belonging to share half portion divide give

म्हणून सांगिटला. त्याला बापान तसच अरद भाग
mhaṇūne sāngitala. Tyāla bāppāne tassētse arēde bhāge
thus said . To that father accordingly half portion

करून दिला. ते घेवून थोडरोजा मगूठ येक दूर
karūne dilā. Tē ghēvūne thōde rōzā makuṭe ēke dūre
divided gave. That taking some days after a distant.

देशला जावून आस्ती सर्वत्र खर्च करून सोडला.
ḍēshālā jāvūne āsti sarvatre kharatse karune sōḍala.
place going property all squandered away .

तंम्हा त्यान लैबि गरीब होवु न गेला. थोड रोजा
Tamhā tyāne laibi garība hōvū ne gēlā. Thōde rōzā
Then he very much poor became . Some days

मगुठ ते देशंदि येक कुलुंब्याकड जावून पोचला.
makute tē dēshāndi ēke kulumbyakeḍe jāvūne pōtselā
after that country a cultivator going joined.

ते कुळुंबा त्याला अपल सेतांमंदी डुकर चारवाला
Te kulumbi tyālā appala sētāmanḍi ḍukkare charavālā
That cultivator for him his herd sheep work

सोडला. तंम्हा ते डुक्कर खायाच कोंडातरबी खावून पोट
sōdala. Thamha tē dukkare kāyācha koṇḍātarabī kavūne pōta
left. Then that sheep eating husk eating belly.

भरून घेयाचे म्हणून चिंतुन होता. तंम्हा ते देशांदी

barūna gēyāchē mhaṇūna chintuna hōtā. Tamha tē dēsandī

full took thus thinking remained. Then that country

लैबी दुक्कल येवुनगेल. तंम्हा त्याला ते कोंडाबी मिळाले

laibi dukkala ēvunagēla. Tamha tyala tē koṇḍābi milāle

big famine visited Then him that husk got

नाही. तंम्हा हमी असल भुकान मरतोंकी, हमच

nāhi. Tamha hami asala bukāna maratōmki, hamacha

not. Then I in this manner hunger dying, my

बापाकड केवडकी कामवाले आहेत. त्यात हमीबी येक

bāpākaḍa kēvaḍakī kāmavālē ahēta. Tyata hamībi ēke

with father any number servants there are. He me also one

कामवाल्या सरक राहून जीवण कराचे म्हणून चिंतून

kāmavālyā saraka rāhūna jīvaṇa karāchē mhaṇūna chintūna

servant remaining livelihood maintain saying thinking

अपल बापाकड येत होता. तंम्हा बाप म्हणणारा

apala bāpākaḍa yēta hōtā. Tamha bāpa mhaṇaṇāra

his father to went towards. Then father

आपल ल्योक येयाच देकून सामूर पळत येवून त्याज

apala lyōka ēyacha dēkūne sāmūra palata ēvuna, tyaja

his son coming seeing advanced ran came, his

गळा भेटून मिट्टीमारून मुक्कुदिला. तंम्हा ल्योक

gaḷā bēṭūna miṭṭimarūna mukkūdīlā. Tamhā lyōka

neck embracing kissing kissed. Then son

म्हणणारा बापाला देकून बापा मीकी तुमच्याकडबी

mhaṇaṇārā bāpāla dēkūne, bāpā mīkī tumachyākaḍabi

father looking at, father, I you to

भगवंता कडबी केवडकी पापकरलोंहै. त्याज पायान

bagavamta kaḍabi kevaḍakī pāpakaralōhai. Tyāja pāyāna

God to very much sinned. That ignoring

मी तुमच ल्योक म्हणून सांगाला होयिना म्हणून,

mī tumacha lyōka mhaṇūna sāngāla hoyīnā mhaṇūna

I your son as to say cannot thus

सांगिटला. ते अैयिकून बाप म्हणणारा आपल येक
āngitalā. Tē aikūna bāpa mhaṇaṇāra āpa'lā ēke
said. That hearing father his one

कामवाल्याला बलावून माज ल्योक दिसनावनींगेला दिसून
kāmavālyala balāvūna māja lyōka disanāvanigēlā disūna
servant called my son lost came

आला मरूनगेला वाचून आला. अत्ता ह्याला घेवुन
ālā, marūnagēla, vachūna ālā. Athā hayālā gēvūna
back, died, came to life. Now him taking

जावुन स्नान करून चक्कोट कापड नेसून हाताला
jāvūna snāna karūna, chakkōṭa kāpada nēsūna, hātāla
bath giving good clothes wearing, fingers

अंगोटी घालून, पायाला जोडालावुन, येक गायीच
amgōṭī gālūna, pāyālā jōdālāvūna, ēke gayīchā
ring wearing, feet shoes, one sheep

वासराला मारून जेवण करून, गाण बजाना करून
vāsarālā mārūna jēvaṇa karūna, gāna bajānā karūna
young one killing feast holding, songs music giving

संतोश पडांवे म्हणून सांगिटला त्याला कामवाले
santōśa padamvē mhaṇūna sāngitalā. Tyāla kāmavālē
rejoice make thus said. Thereupon servant

तसच करून संतोश पडल्यात. तंम्हा थोरला ल्योक
taśacha karūne santōśa padalyātha. Tamhā torala lyōka
thus did rejoicing enjoyed. Then elder son

म्हणणारा भायिर सेताला जावुन घराला येत होता
mhaṇaṇara bāyira śētālā jāvūna garālā ēta hōtā.
(called) outside walked went towards home coming.

तंम्हा आपल घरांदि गाण बजाना होयाच अैयीकून येक
Tamha āpala garāndi gāna bajānā hōyācha aiyīkūna ēka
Then his in house music drum proceeding hearing one

कामावाल्याला बलावुन विचारण केला. तंम्हा तै
kāmāvālyāla balāvūna vichāraṇa kēlā. Tamhā te
servant calling enquiry made. Then that

कामवाले सांगिटलेकी, तुज भावु दिसनावनीगेला, दिसून
kāmavālē śangitalēki, tuja bavu disanāvanigēla, disūna
servant said, your brother lost, came

आला, मरून गेला वाचून आला म्हणुन तुज बापान त्याला
ālā, marūnagēlā vāsūna ālā mhaṇūna tuja bāpāna tyala
back, died, came back thus your father him

स्नान करून चक्कोट कापड नेसून हाताला अंगोटी घालून
snāna karūna chakkōṭa kāpada nēsūna hātālā angōṭī gālūna
bath giving good clothes wearing fingers ring wearing

पायाला जोडा लावून येक गायीच वासराला मारून जेवण
pāyālā jōdā lāvūna ēke gāyīcha vāsarālā marūna jevana
feet shoes wearing one sheep young one killed feast

करून गाण बजाना करून संतोश पडत है म्हणून
karuna gāna bajānā karūna santōsa padata hai mhaṇūna
made songs music gave rejoicings making are thus

सांगिटला. ते ऐकून थोरला ल्योक म्हणणारा घराच आंत
sāngitalā. Tē aikūna tōralā lyōka mhaṇaṇārā garācha ānta
said. That hearing elder son (called) in house inside

जाना वनी भायीर होता. तंम्हा बापान आंत ये म्हणून
jānā vanī bayīra hōta. Tamhā bāpāna ānta ē mhaṇuna
enter not outside stayed. Then father inside come thus

बलावला. तंम्हा त्यो ल्योक म्हणणारा बापाला देकून
balāvalā. Tamha tyō lyōka mhaṇaṇārā bāpālā dēkūna
called Then that son called father looking at

कुट्टकी पळून गेल हात्याला, त्याला असल गाण बजाना
kuttaki paḷūna gēla hōtyālā, tyālā asala gāna bajānā
somewhere ran went away for him, him thus songs music

करून जेवण करून चकोट कापड नेसून संतोश
karūna jevana karūna chakōta kāpada nesūna santōsa
made feast hold good clothes wearing rejoicing

पडतोचकी मी कितीकी रोजान तुमच कडच हैकी मला
padatochaki mī kitīki rōjāna tumacha kadacha haiki malā
enjoying I long while days with you living for me

येक	रोजबी	अस	सर्वे	करून	संतोश	पडला	नाहीच,
ēke	rōjabi	asa	sarva	karūna	santōsa	padalā	nāhīcha,
one	*day*	*like*	*this*	*made*	*rejoicing*	*made*	*not,*

म्हणून	सांगितला.	तंम्हा	बापान	लेकाला	देकून
mhaṇūna	sāngitalā.	Tamha	bāpāna	lēkālā	dēkūna
thus	*said.*	*Then*	*father*	*son*	*seeing*

सांगितलाकी	तूकी	केंम्हाबी	माज	कडच	हैच.	राह्याच
sāngitalākī	tūkī	kemhabī	māja	kadacha	haicha.	Rahyācha
said	*you*	*always*	*with me*		*living.*	*Remaining*

माज	आस्ती	सर्वे	तुजच,	त्यान	तरी	दिसनावनी	गेला
māja	āstī	sarva	tujacha,	tyāna	tarī	disanāvanī	gēla
my	*property*	*all*	*yours,*	*he*		*disappeared*	*lost*

दिसून	आला,	मरून	गेला	वाचून	आला.	त्याज	पायान
disūna	ālā,	marūna	gelā	vāchūna	ālā.	Tyāja	pāyāna
returned	*came,*	*dead*	*was*	*to life*	*came.*	*Him*	*seeing*

हमी	संतोश	पडांवे	म्हणून	सांगितला.
hamī	santōsa	padamvē	mhaṇūna	sāngitalā.
we	*rejoicing*	*should make*	*thus*	*said.*

[No. 163 A.K.]

MARĀṬHĪ—A STORY.

येक दुकान गल्लींदी येक सेट्टीवार वड्याच दुकान
ēke dukāna galimḍī ēke seṭṭvāra vadyācha dukāna
One bazaar street one chetty cake bazaar

ठेवुन होता. तंम्हा ते येक कावला देकून सेट्टीवार येमाराला
tevūna hōtā. Tamhā tē ēke kāvalā dēkūna sēttivāra ēmārālā
keeping was. Then that a crow seeing chetty inattentive

देकून त्याला मोस करून वड्याला घेवुन जावांव म्हणून
dēkūna tyālā mōsa karūna vadyālā gevūna jāvāmva mhaṇūna
seeing him duping made a cake taking to go thus

चितुन. ते सेट्टीवार येमारल्याल देकुन येक वड्याला
chitūna. Tē sēttivāra ēmāralyāla dēkūna ēke vadyāla
thought. That chetty careless seeing a cake

घेवुन पळत जावुन येक झाडावर बसल होत. तंम्हा
gēvuna palata javūna ēke jhādāvara basala hōta. Tamhā
taking flew to a tree sitting was. Then

त्याला येक कोल. देकून हमी हे कावळ्याला कस तरबी
tyālā ēke kōla dekūna, hamī hē kāvalyālā kasa tarabī
him a fox seeing, I that crow (somehow)

मोस करून ते वडा घेवुन जावांव म्हणुन चितुन.
mōsa karūna te vadā gēvuna jāvāmva mhaṇuna chituna.
to dupe make that cake taking should go thus thought.

ते कावळ्याला देकुन वो कावळ्या तू केवडकी रूपान हैच.
Tē kāvalyāla dēkuna vō kāvalyā tū kēvadakī rūpāna aich.
He crow seeing ho! crow you very beautiful are.

तुज रूपाला दोल्यान देकाला होयीना. तस राते वेळी
Tuja rūpālā dōlyāna dēkālā hōyīnā. Tasa ratē vēlī
Your beauty for eyes to see cannot. Thus being

तुज तोंडान येक गीत अैयीकांव म्हणून केवडकी
tuja tōndāna ēka gīta aiyīkāmva mahṇūna kevadaki
your mouth a song should hear thus very great

अपेट्छान आलोहै म्हणुन सांगिटल. ते कावळा अैयींकून
apētchāna ālōhai mhaṇuna sāngiṭala. Tē kāvalā aiyīkūna
desire came thus said. That crow hearing

अपल तोंड वुघडून का का म्हणून अरडाला शुरुकरल.
apala tonda vughadūna kā kā mhaṇūna ardālā surukaralā
his mouth opening caw caw thus. to crow began.

तंम्हा तोंडांदि होत्याल वडा खाली पडुन गेल. तंम्हा
Tamhā tondadhi hōtyāla vaḍa kālī paduna gēla. Tamha
Then in mouth was cake down falling lost. Then

ते कोल वड्याला घेवुन पलुनगेल. तंम्हा ते कावळा
tē kōla vadyālā gevūna palūnagēla. Tamhā tē kāvalā
that fox cake taking ran . Then that crow

देकून हमींकी सेट्टीवाराला मोस करलोम. हमालाको मोस
dēkūna hamīkī sēttīvārālā mōsa karalōma. Hamāla kōla mōsa
seeing I chetti dupe made. Me fox duped

करून घेवुन गेल. हमींकी येकला मोस करल तर
karūna gēvuna gēla. Hamīkī ēkalā mōsa karāla tara
taking went away. We one deceived then

हमाला येकला मोसकरील, म्हणुन चितुन घेटल.
hamālā ēkalā mōsa karīla, mhaṇuna chitūna gētala.
us one deceive will, thus thought.

TRANSLATION.

A Chetti was keeping a stall of cakes in a street. One day a crow seeing the Chetti inattentive stole a cake and flew away and was sitting on a tree, when a fox approached the crow from under the tree. Making up his mind to dupe the crow, the fox addressed the latter thus: "Oh, you are very beautiful, and I am yearning to hear your beautiful voice." The crow was very much flattered and opening its beak, crowed "Caw, caw," when down fell the cake. The fox snapped at it and ran away. The moral is if you deceive one, you will be deceived in turn.

[No. 164 A.K.

TELUGU AS SPOKEN IN THE CEDED DISTRICTS.

THE PARABLE OF THE PRODIGAL SON.

ఒకనికి	ఇద్దరు	కొడుకులు	ఉండిరి.	వారిద్దరిలో	చిన్న
Okaniki	iddaru	koḍukulu	uṅḍiri.	Vāriddarilō	chinna
To one man	*two*	*sons*	*were.*	*Of those two the younger*	

కొడుకు	తండ్రిని	"నాయనా!	మా	ఆస్తిని	మాకు
koḍuku	thaṅḍrini	"Nāyanā!	mā	āstini	māku
son	*father*	*"Father!*	*our*	*property*	*to us*

పంచిపెట్టుమని"	అడిగెను.	చిన్నవాడు	తనకు	వచ్చిన
panchipeṭṭumani"	aḍigenu.	Chinnavāḍu	thanaku	vachchina
divide"	*asked.*	*The younger*	*to him*	*that came*

భాగమును	తీసికొని,	వాడు	ఒకదూరదేశమునకు	వెళ్లెను.
bhāgamunu	tīsikoni,	vāḍu	okadūradēśamunaku	veḷḷenu.
share	*took,*	*he*	*to one distant country*	*had gone.*

అచ్చట	వాడు	తన	ఆస్తినంతయు	పాడుచేసికొనెను.
Achchaṭa	vāḍu	tana	āstinaṅtayu	pāḍuchēsikonenu.
There	*he*	*his*	*whole property*	*spoiled.*

కొన్నాళ్లకు	వాడు	ఒకని	వద్ద	సంబళమునకు	కుదిరెను.
Konnāḷḷaku	vāḍu	okani	vadda	sambaḷamunaku	kudirenu.
After some days	*he*	*one*	*man near*	*for wages*	*was entertained.*

వాడు	చేనికి	పందులను	కాచుపనికి	పంపబడెను.	వాడు
Vāḍu	chēniki	paṅdulanu	kāchupaniki	paṁpabaḍenu.	Vāḍu
He	*to field*	*pigs*	*for protection work*	*was sent.*	*He*

ఆ పందులు	తిను	పొట్టైనను	తినుటకిష్టపడెను.	కాని
ā pamdulu	tinu	poṭṭainanu	tinuṭakishṭapaḍenu.	Kāni
those pigs	*eat*	*chaff*	*liked to eat.*	*But*

వానికి	ఎవ్వరును	ఏమియు	ఇయ్యలేదు.	అప్పుడు	వాని	దుస్థితిని
vāniki	evvarunu	ēmiyu	iyyalēdu.	Appuḍu	vāni	dusthitini
to him	*anybody*	*anything*	*did not give.*	*Then*	*his*	*bad lot*

తలచుకొని,	"ఆహా!	మా తండ్రి	దగ్గర	నుండు
thalachukoni,	"Ahā!	māthaṅḍri	daggara	nuṅḍu
having thought of,	*Ah!*	*our father*	*near*	*who are*

కూలివాండ్రకు	సైతము	తినుటకు	అన్నము	దండిగా	ఉన్నది.
kūlivāṁḍraku	saitamu	tinuṭaku	annamu	daṁḍigā	unnadi.
to workmen	*even*	*to eat*	*food*	*plenty*	*was.*

ఇక్కడ	నేనిట్లా	అవస్థ	పడుతున్నాను.	మాతండ్రి
Ikkaḍa	nēniṭlā	avastha	paḍutunnānu.	Mātaṁḍri
Here	*I like this*	*trouble*	*undergoing.*	*Our father*

దగ్గరకు	పోయి	దేవునికిని	నీకును	అపరాధము	చేసితిని.
daggaraku	pōyi	dēvunikini	nīkunu	aparādhamu	chēsitini.
near	*having gone*	*to God*	*to you*	*offence*	*(I) made.*

నన్ను	క్షమింపుమని	వేడికొనెదను."	అనుకొని	తన
Nannu	kshamiṁpumani	vēḍikonedanu."	Anukoni	tana
Me	*(to) pardon.*	*will pray."*	*So saying*	*to*

తండ్రివద్దకు	వెళ్లి	అట్లే	వేడికొనెను.	తండ్రి
taṁḍrivaddaku	veḷḷi	aṭlē	vēḍikonenu.	Taṁḍri
his father	*having gone*	*in that way*	*prayed.*	*Father*

తప్పిపోయిన	కొడుకు	చిక్కెనని	ఆలింగనము	చేసికొని
tappipōyina	koḍuku	chikkenani	ālinganamu	chēsikoni
lost	*son*	*restored*	*embrace*	*having made*

ఇంటిలో	ఒక	పెద్ద	పండుగ	చేయించెను.	ఇదివరకు
iṁṭilo	oka	pedda	panḍuga	chēyiṁchenu.	Idivaraku
in the house	*one*	*great*	*feast*	*held.*	*Hitherto*

పొలమునకు	పోయియుండిన	పెద్దకొడుకు	వచ్చి	ఒక
polamunaku	pōyi yuṁḍina	peddakoḍuku	vachchi	oka
to field	*had been*	*eldest son*	*having returned*	*one*

సంబళగానిని	చూచి	ఇంటిలో	జరుగుచున్న	తాళాలకు
sambaḷagānini	chūchi	iṁṭilō	jaruguchunna	taḷālaku
servant	*having seen*	*in the house*	*going on*	*for clappings*

కారణమేమని	అడుగ	వాడు	అతని	తమ్ముడు
kāraṇamēmani	aḍuga	vāḍu	atani	tammuḍu
reason	*(when he) asked*	*he*	*his*	*brother*

వచ్చినాడనియు	అందుకుగాను	వాండ్ల	తండ్రి	పండగ
vachchināḍaniyu	aṁdukugānu	vāṁḍla	tāṁḍri	panḍaga
came back	*therefore*	*their*	*father*	*feast*

చేయించినాడనియు చెప్పెను. అప్పుడు వాడు అలిగి ఇంటిలోనికి
chēyiṅchināḍaniyu cheppenu. Appuḍu vāḍu aligi iṅṭilōniki
held said. Then he becoming angry

పోకుండ అక్కడనే నిలిచికొనియుండెను. తండ్రి
pōkuṅḍā akkaḍanē nilichikoni yuṅḍenu. Taṅḍr
without going into the house there only was standing. Father

వచ్చి ఇంటిలోనికి పిలుచుకొనిపోయెను. అప్పుడు ఆ పెద్దకొడుకు
vachchi iṅṭilōniki piluchukonipōyenu. Appuḍu ā peddakoḍuku
came into the house took him. Then the eldest son

"నాయనా నేను ఇన్నిదినాలనుండి నీమాట జవదాటలేదే.
"Nāyanā nēnu innidinālanuṅḍi nīmāṭa javadāṭalēdē.
"Father I for so many days your word never disobeyed.

నాకు ఒకనాడైన ఒకమేకపిల్లైనా ఇవ్వలేదే? నీ
Nāku okanāḍaina okamēkapillainā ivvalēdē? Nī
To me even one day even one kid (you) did not give? your

ఆస్తియంతయు బోగమువాండ్లతో పాడుచేసిన నీకొడుకు
āstiyaṅtayu bōgamuvāṅḍlatō pāḍuchēsina nīkoḍuku
all your property with dancing girls (who) spoiled your son

వచ్చినతోడనే ఒక బలసిన గొర్రెను కోయించితివే"
vachchinatōḍanē oka balasina Gorrenu kōyinchitivē"
as soon as came one fat sheep made cut."

అని అనెను. అందుకు తండ్రి "నిజము నా ఆస్తిఅంతా
ani anenu. Aṇḍuku taṇḍri "Nijamu nā āstiantā
so said. To that father true all my property

నీదే. మనము ఇపుడు సంతోషపడవలసినది సహజమే.
nīdē. Manamu ipuḍu santōshapaḍvalasinadi sahajamē.
yours only. We now should feel joy is also natural.

నీతమ్ముడు తప్పిపోయి మరల చిక్కెను. చచ్చిపోయి
Nītammuḍu tappipōyi marala chikkenu. Chachchipōyi
your younger brother having been lost again found. Having died

మరల బ్రతికెను." అనెను.
marala bratikenu" anenu.
again came to life" said.

[No. 165 A.K.]

TELUGU AS SPOKEN IN THE CEDED DISTRICTS.
(SPOKEN BY K. DIVAKARA RAO.)

THE STORY OF THE KING AND THE MARGOSA SEED.

ఒకానొక రాజు ఒక వేప విత్తనము తెప్పించి తన
Okānoka rāju oka vēpa vittanamu teppinchi tana
One king one margosa seed having brought in his

నగరిలో చక్కెరతో పాది చేయించి, దానిని నాటెను. అది
nagarilō chakkeratō pādi chēyinchi, dānini nāṭenu. Adi
palace with sugar bed having made, it planted. It

మొలక అయి, దినదినము పెరుగుతూవచ్చెను. కొంత
molaka ayi, dinadinamu perugutūvachchenu. Konta
plant having become, day by day was growing. Within

కాలములో పెద్ద చెట్టై పిందెలు కాయలతో
kālamulō pedda cheṭṭai pindelu kāyalatō
some time big tree having became with tender and ordinary berries

నిండి యుండెను. అప్పుడు రాజు దానికాయలు ఎంత తియ్యగా
niṅḍi yuṅḍenu. Appuḍu rāju dānikāyalu enta tīyyagā
is full. Then king its berries how sweet

నుండునో అని దానికాయ నొకటి తెప్పించి రుచి
nunḍunō ani dānikāya nokaṭi teppinchi ruchi
will be so thinking its berry one having brought tasted

చూచెను. అది తియ్యగా నుండక పాపిష్టి చేదుగానుండెను.
chūchenu. Adi tiyyagā nuṅḍaka pāpishṭi chēdugānuṅḍenu.
It sweet not being damned bitter was.

కనుక దుర్జనులు సజ్జనుల సహవాసము ఎంత చేసినను
Kanuka durjanulu sajjanula sahavāsamu eṅta chēsinanu
Therefore wicked persons good persons' company however may make

తమ దుర్గుణమును మాత్రము మానరు.
thama durguṇamunu mātramu mānaru.
their bad quality only will not give up.

TRANSLATION.

A certain king sent for a margosa seed, and preparing a bed of sugar in his palace, placed it in it. From the time it sprang

up, till it beoame big, the king nourished it by moistening it with milk. As soon as it grew up, there were plenty of blossoms, buds, and young fruits upon it. He, imagining that its fruit would be very sweet, sent for one of them, and put it in his mouth; but on the contrary, he found it very bitter. Thus, though bad people may associate with good men from their earliest age, they will never abandon their bad habits.